MISSIONARY
HERALD
JANUARY 1986 20p
COME OVER AND HELP US!
Inside:
Are you ready to share the cost of world mission?
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Editorial Comment

LAST year was a good year for giving. It was the year which demonstrated that, in spite of the callousness which seems to mark so much of society, compassion has not altogether disappeared. Television pictures of emaciated children in Ethiopia, or earthquake victims in Mexico and of those inundated by volcanic mud in Colombia, touched something in the hearts of millions and they gave willingly in aid.

However it does raise some questions about Christian giving. Churches and missionary societies do not have access to the publicity that television gives, and perhaps it would be wrong to seek it. There would always be the temptation to emphasize the sensational and spectacular in order to encourage necessary support.

Christian giving is not about reaching for the cheque-book or purse in response to a one-off appeal, but about discipleship. It is about the offering of oneself in Christian service, responding to the Christ, who gave his all for us. It is not about giving once, but all of the time, lovingly and long, even when what we give is thrown back ungratefully in our faces. It is not about sitting back and waiting for the obvious to be dangled before our gaze, but in the spirit of Christ to search out the needy and the lost.

This edition of the *Herald* is devoted to the cost of world mission — not so much the financial cost, although we have mentioned it, but the human cost. After all we are not an aid agency but a missionary society. We are in the business of sending people, who have the love and compassion of Jesus Christ in their hearts, to share with others the wholeness of the Gospel.

We are delighted at the number of new candidates offering for missionary service overseas. They have seen the need and sensed the urgency of what has to be done. They have counted the cost and are prepared to join national Christians overseas in the sacrifices that have to be made in the work of the Kingdom.

Is it too much for the rest of us to 'count the cost' and to ask whether we are prepared for the on-going giving of ourselves that the task of world mission requires?

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Bangladesh	Jamaica	Trinidad
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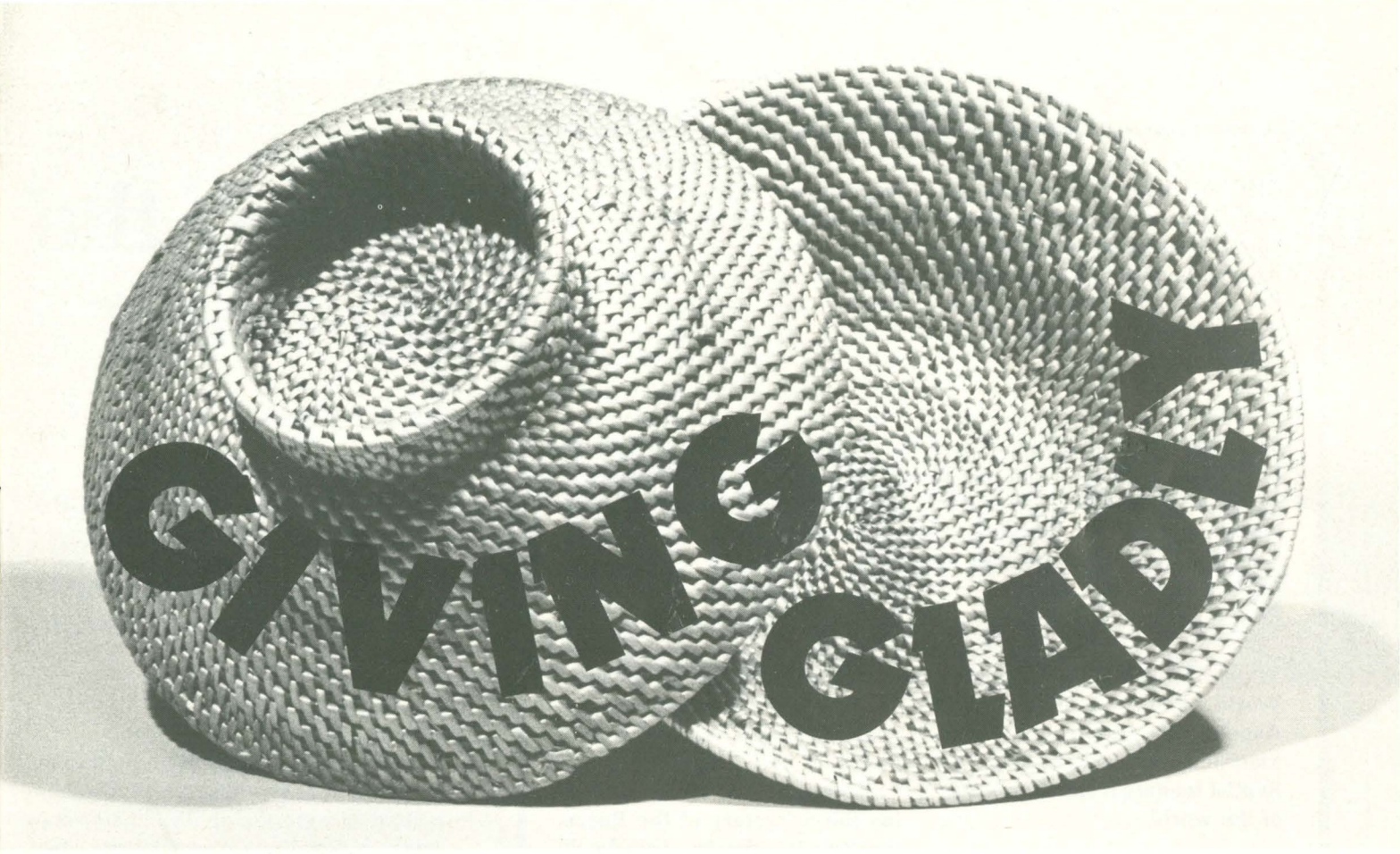


'MAMA Harvey, we would like you to accept this gift.'

We stood, having been duly welcomed, while the Pastor placed into my hands two joined baskets. Between them was a cockerel, legs tied and its tail displayed to advantage. As I put out my hands to receive it, I nearly died, for it lifted its head, opened its eyes, and looked at me!

'We hope you will have time to cook it for Tata Harvey's supper,' the Pastor continued. This, disconcerting as it was for me, was a very high honour bestowed according to Zairian custom and was just one of the many gifts showered upon us as we travelled through Zaire. Zairians are very generous people.

It is part of their culture and tradition and very much in keeping with their sense of protocol to act in this way.

However, to say that the Zairian's give only from a sense of duty, or protocol, would be quite unfair and untrue, for we found them to be warm and joyous in their giving and very sacrificial. This was born out in much of their giving to the work of Christ, both financially and in their living of the Christian life. Right from the start of our tour, in the capital city Kinshasa, we found generous and costly giving that was echoed again and again throughout the country.

I can recall the Pastor of a congregation which, only having a plot of land, at the moment meets in the open-air. But the pastor had given 16,000 zaires of his own money to purchase materials so that the church building could commence. This was from a pastor's very low salary.

We heard about the Women's Project, under the leadership of Mama Ditina, through which the women are hoping to build lodging rooms for visitors to the capital. Even the most basic accommodation is too expensive for the average visitor to the city and the women see this as a need that must be met. The land is already purchased and we were able to go and see it and the proposed plans. They had been very discouraged, as the building materials they had purchased had been stolen and they all felt like giving up. But no, they have overcome their disappointment, recaptured their vision and are starting again, working hard to raise the money and determined to get the actual building underway.

In each of the regions we saw church buildings erected as a result of the members giving sacrificially from their meagre resources. Some were grateful to the BMS for grants to complete the work and put on the roof. In some areas where church folks are concerned about the community's health, the same unsparing giving of labour and of money has led to the construction of dispensaries.

Giving, of course, is not just confined to buildings and projects in Zaire, there is much other self denial for the sake of the Kingdom. This is evidenced by people like the Zairian doctors who accept posts in remote Christian Hospitals knowing that their salaries will be considerably lower than if they worked in the large cities. As well, because of the poor education facilities in some rural areas, this can lead to the heart-ache of separation from their children and all the additional expense of the children being in better schools hundreds of miles away.

Paul, writing to the Church in Corinth says, 'Each one should give, then, as he has decided, not with regret or out of a sense of duty, for God loves the one who gives gladly' (2 Cor 9:7). Certainly we found this to be demonstrated in the lives of our brothers and sisters and partners in Christ in Zaire. They are not just sitting back and waiting to receive from us, but joining with us in giving to and in the service of our Lord.

THE BMS is hoping to expand its work into other areas of the world. This news was given by Angus MacNeill, BMS Overseas Secretary, when he reported to the General Committee in November.

'In addition to the maintenance and expansion of existing work,' he said, 'we could move into new spheres of activity. We are corresponding with other Baptist mission sending agencies in the USA, Canada, Brazil and Europe.'

While attending the Baptist World Alliance meetings in Los Angeles, Reg Harvey and Angus MacNeill were able to speak to Baptist leaders from other areas of the world.

'At least at the Secretariat level, there are provisional plans for 1986 that may result in visits to some countries in Asia by the Overseas Secretary. Once contacts have been made, who knows?' said Mr MacNeill.

'We must take seriously the question of new areas of work. This needy world cries out for the Good News of Jesus Christ.'

In addition to looking at the developing countries, the BMS has also made contact with Baptists in France, where we used to have a mission.

'But we must be sure of the leading and guiding of God Himself,' Mr MacNeill stressed. 'We must not expand the work just to keep in step with others. That is not a worthy motive. Pray that the right decision will be taken. It is a spiritual, not a business decision that we have to take.'

News was given at the General Committee meetings of the transfer of the Rev Eric Westwood from the Theological College in Cuiabá, Mato Grosso, Brazil, to the World Mission Board of the Brazilian Baptist Convention. Eric will be assisting the Secretary of the Board, the Rev Waldemiro Tymchack.

'This is a departure from the normal type of missionary post, but this move is at the request of the Brazilian Baptist Convention, who recognize Eric as being highly appropriate for the job. Because of Eric's new situation, the BMS will be in touch with developments in other South American countries and the potential for the BMS to be involved in new areas of work is explicitly in the minds of those who asked for this appointment.'

When the go away

Joan Maple, BMS's Personnel Secretary, talks about the sacrifices people make when God heaves them out of their comfort and security into overseas work.

WHAT is it that motivates a person to apply for missionary service? After writing or telephoning BMS, he or she comes and sits in the armchair in my little room on the first floor and then tries to explain why they felt a compulsion to come.

'The idea wouldn't go away,' they say.

'I just had to test it out.'

'I'd no peace of mind till I arranged to come.'

'If you tell me I'm not needed, perhaps I'll be able to settle down again.'

There's the young nurse, who is so pleased that she has qualified as a RGN (Registered General Nurse). She now sits facing up to the prospect of needing to go on to gain her midwifery, then another speciality, then French, then tropical medicine (in French!), before she can go to Zaire . . .

A husband and wife sit (there are two armchairs) with their small children wriggling round them, facing up to the possibility later on of separation from them for the sake of their education if they follow this urge to go to Brazil . . .

Then there's the young engineer just beginning to realize that if he goes to Nepal he'll be effectively stepping (maybe permanently) off the promotion ladder in this country . . .

idea won't

Sometimes people question whether missionary societies have outlived their usefulness, along with the whole idea of those from this country having the temerity to go out and present themselves as missionaries in another culture.

It is right to question and evaluate, this we must continue to do, but alongside this is the fact that God is still heaving people out of their relative comfort and security and pushing them, some eagerly, some half-reluctantly, into the overseas church as partners in mission.

In the same week another man, who left school as soon as possible and has never passed an exam in his life, sits thinking. He is sure God is telling him to offer for service and, as part of this, faces the fact that to go overseas, he has first to become properly qualified to get a visa and will need to begin at the beginning studying at night school for some 'O' levels . . .

A couple have been looking at the home they've been putting together slowly since they got married – the carefully chosen furniture, with carpets and curtains which are just right, the kitchen with all the necessary gadgets, which represent so much hard work. Now they're discussing whether they will sell or let their house when they go to Bangladesh. The home that was the focus of all their planning suddenly seems irrelevant now God has unsettled them . . .

They can't know at this stage all that they are going to receive as well as give! Most missionaries, coming to the end of their first term of service, look back and say in surprise and gratitude: 'I've received much more than I've given.'

One is reminded of the words of Jesus: 'Whoever loves his father or mother more than me is not fit to be my disciple; whoever loves his son or daughter more than me is not fit to be my disciple. Whoever does not take up his cross and follow in my steps is not fit to be my disciple. Whoever tries to gain his own life will lose it; but whoever loses his life for my sake will gain it.'

So often these words of Jesus only come alive when people try to understand what responding to God's call will mean for their families, their domestic circumstances and their professional standing.

MORE people are preparing to go overseas with the BMS than for many years. There are 33 missionaries in training, either in Britain or at language school in Belgium.

'This is more than we have had for a long time,' Joan Maple, BMS Personnel Secretary reported to the General Committee. She also spoke of the encouraging number of folk interested in overseas service.

'I receive between 25 and 30 new enquiries each month. They vary from vague wonderings as to whether we have any jobs going to purposeful young people still at school, but already convinced that they have been called to missionary work.'

'Because of so many people coming from a variety of backgrounds, there is proving to be an interesting new emphasis in the profiles of the candidates. It is often said that more young women apply for missionary service than men, but an encouraging number of young men have come to talk about missionary service recently. In addition, older, experienced folk are hearing the call to service.'

'A good number of qualified people are volunteering their services. Recently a volunteer physiotherapist began work in Chandraghona hospital in Bangladesh, and one nurse, who went out as a volunteer to India has now applied for long term service.

'We praise God for the stream of people who are responding to God's call.'

The most urgent needs at the moment are for:

- **An experienced pastor for Brazil,**
- **A tutor in Church history for the United Theological College of the West Indies in Jamaica,**
- **Three agriculturalists**
- **Hostel Parents for Brazil**

The Way Of Christ

Costly Service

MISSIONARIES don't like to be placed on a pedestal and regarded as 'special'. They consider themselves as ordinary Christians just doing a job of work in the place where they believe God wants them to be. But whatever they think of themselves, they are a courageous bunch, facing opposition and frustration, separated from their children and making many sacrifices. For many of them, being a missionary means costly service. But isn't this the way of Christ?

> *You do not belong to yourselves but to God. He bought you for a price. So use your bodies for God's glory (1 Cor. 6:19-20).*
>
> *He was humble and walked the path of obedience all the way to death — his death on the cross (Phil. 2:8).*

Jesus can ask us to submit and humble ourselves. He can demand any price because any sacrifice we may make can never compare with what He did to win our salvation.

There are five particular costs which a missionary will probably have in missionary service.

Cultural Privilege and Status

When Paul became a missionary to the Gentiles his Jewish heritage, standing and education were worthless in the eyes of the Greeks. In Jerusalem he was regarded as a promising young scholar, but in Greece he was a nobody.

At home missionaries are somebody to their family and friends. Most have important, satisfying roles in their churches and secular work. What is the price Jesus may ask them to pay? To become a nobody elsewhere?

Why can Jesus ask this price? Because He left His Father's throne in glory to become a humble carpenter's son. The very cost He asks of us He has already paid Himself.

Standard of living

Sometimes Paul had plenty, other times he had little. He spoke of beatings, imprisonment, sleeplessness, hunger.

> *We seem poor, but we make many people rich.*
> *We seem to have nothing, yet really possess everything (2 Cor. 6:10).*

Missionaries of their own will may need to be prepared to accept less than the current standard of living in Britain. All of us enjoy the comforts of life and it is hard to give some of them up. We assume, of right, that we should have electricity and clean water from a tap, a refrigerator, washing machine, a TV, a bed to sleep in, soft carpets, our own car. Can these things be shared or given up for the sake of the Gospel?

Some missionaries (not our BMS personnel!) live in houses with air conditioning and filtered water, eating specially imported food and they drive about in the latest model of motor car. They live like visitors on the fringes of the local society. They run the danger of being ineffective, except with people who want to get material benefits from them.

On the other hand, most of our BMS workers find it possible to adjust to their host country, really enjoying national food, even when it is eaten with fingers, spending most of their time with national colleagues, sharing their jokes and their concerns, living in housing lacking the 'mod cons' we take for granted.

Is this the price we should expect our missionaries to pay? Ought they to be content living like the people they are trying to win?

MANY more new candidates for overseas work and the possibility of growth and expansion into new areas make the immediate future for the work of the Society seem very exciting. But unless the local churches capture the vision and give their support, how much can be achieved.

'Committee members may have gasped when they saw the need for an income of £2,881,980,' said Arthur Garman, the Society's Treasurer last November. 'But how many have looked at the details and felt the excitement I feel?'

Mr Garman explained that provision had to be made for changes in exchange rates and inflation in the countries where BMS works.

'There has already been growth. Two more missionaries will be working in Sri Lanka and we now have a couple in Trinidad. There are also more missionaries in Brazil.'

'All this is reflected in the estimates. The society is also emphasizing the need for education and recruitment in the home churches, which means supporting the work of the area representatives and producing new and interesting publicity material.'

Mr Garman said that the total needed income was a 12.7 per cent increase over the previous year. The Society expects to receive an income of £545,000 from interest and legacies.

'This means that we shall need to ask for 14.6 per cent more than we asked for last year. This may seem a lot, but a sum much larger than that was raised recently in 24 hours by means of television. The money is there if people have the vision and see the need.'

Once again we come back to the incarnation. Jesus is entitled to ask such a price! He walked the dusty roads and knew sweat, flies, mosquitoes, lice and fleas. His message is for all, not just for those with plenty.

Security and Health

Paul wrote a number of his letters in a prison cell. He lived through riots, even riots directed against him. Missionaries are called to go to politically insecure countries where there is the possibility of revolution, riots and war.

Missionary work means running the risk of unpleasant diseases even today with the advance of modern medicine.

Not so long ago one of our BMS missionaries was threatened and beaten. Others had stones thrown at them for standing out against corruption and dishonesty. Are there men and women who are willing to join them, to risk their security and endanger their health in order to do the work of Jesus Christ?

Jesus was born in an unsanitary stable. He can ask us to take risks because he took the most enormous risk for us.

Family and Friends

Missionary work means moving from place to place, leaving elderly parents, sending children away to school. Missionaries cannot all camp around foreign schools in capital cities so their children can come home every night. If children are to have proper schooling and enjoy the company of those their own age, there is the price of separation from their parents. This is perhaps the biggest price the missionary has to pay.

Jesus knew what it was to be forsaken by His family and friends; He knows what human loneliness is like. He can even ask the price of separation from parents, friends and children.

Life Itself

At one time nearly all missionaries were short term. They died in their first or second year, before they had time to learn the language well enough to preach the Gospel. There was a time when to become a missionary did mean almost certain death.

Today missionary deaths are so uncommon that they come as a great shock. We have shared the grief of our friends in the Australian BMS and the European BMS who have lost missionaries through death in the last two years. There are dangers of death today in missionary service.

But Jesus can demand any cost of any of us, not just those in missionary service. Why? Because 'He loved me and gave Himself for me'.

Costly service is central to the life of any missionary. Such is the life and experience of our BMS missionaries.

Even though they count the cost before they leave for overseas service, they work it out day by day in their time on the field.

Let us never lose sight of the cost of missionary service. Let us not shrink back from the costly price of obedience to our Lord. For He told us all: 'As the Father has sent me, so I send you.' Costly service is not just for missionaries. The costs may be different, but He desires obedience from us all.

(Adapted from an article by Charles Olsen, General Secretary of the Australian Baptist Missionary Society.)

Prophet's call

The cost of discipleship can sometimes be life itself. The following, based on Jeremiah 1, is a hymn which is sung throughout Latin America. This English translation was made to mark the fifth anniversary of the killing of four US women church workers in El Salvador in 1980.

THE PROPHET

Before you were formed into your mother's womb,
I knew you.
Before you were born
I set you apart.
I chose you to be my prophet to the nations.
You will go where I send you;
You will speak what I command.

Chorus: I have to shout,
I have to take the risk,
Woe to me if I do not!
How can I escape you?
How can I fail to speak?
Your voice burns within me.

Do not be afraid to risk your life
for I will be with you.
Do not be afraid to proclaim my message
for through your voice I will speak.
Today I give you the care of my people,
to uproot and tear down,
to build and to plant.

Chorus

Leave your brothers and sisters,
your father and mother.
Leave your home,
for the earth is crying out.
Take nothing with you
for I will be at your side.
It is time for struggle
because my people are suffering.

Chorus

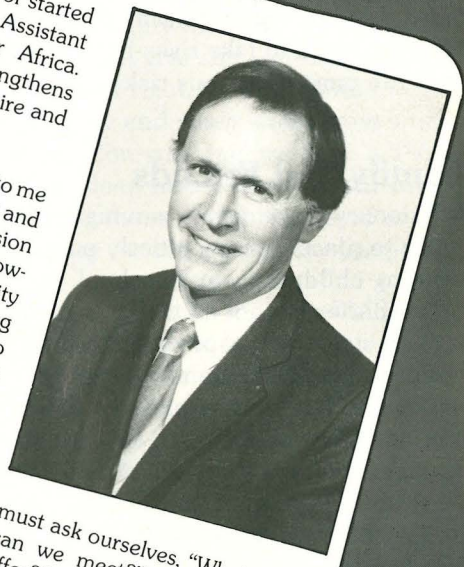
(Latinamerica Press)

TALK ABOUT

New Secretary and New Area Reps

The BMS is moving forward with a vision! The news that the BMS has more missionary candidates than for many years and that there is a real possibility of going into new areas of the world is not only exciting but challenging. The BMS is totally reliant on the support of British churches and is looking for a vital way to encourage church participation in mission today and the future.

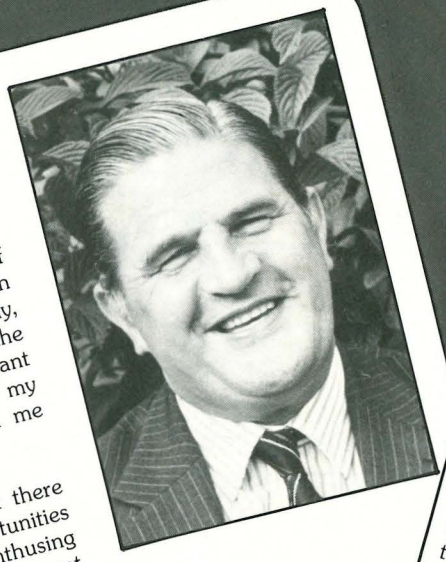
THE Rev Derek Rumbol started work last November as Assistant Overseas Secretary for Africa. His appointment strengthens BMS ties with work in Zaire and Angola.



'The vision that means a lot to me about mission work overseas and at home' says Derek, 'is the vision from Ezekiel 47 of a stream flowing from the temple to the city and country, where people bring life, fruit, freshness and healing to all aspects of the community. The work of the church is something to do with that. Part of God's purpose for the church is to bring His healing to the world. In my position here at BMS, I want to try to help in any way the church in Zaire and Angola to do this, to be this. I want to give my time and attention to Africa, to support and encourage the church so that our relationship may continue to grow in trust and maturity. Some of our partners and colleagues in Africa often feel overwhelmed by the practical difficulties of life. We must help people to get a sense of perspective, that they are truly serving the living God and are doing His will.'

And what about the BMS moving into other 'spheres of activity' in Africa? 'Firstly we must be aware if there are any other people working in particular areas. We must ask ourselves, "What needs can we meet?" "What can we offer?" Competition is out. If there is an area that needs pioneering, where there is no mission work at present, we must be open to God's spirit to be aware of needs and see how we can best respond to them.

'We in the UK are working in partnership with churches overseas. Our mission is one. We have to take our faith to the boundaries, both geographical and the one between faith and fear. In a world where the outlook on life is increasingly secular and materialistic, we have a message to share that brings the good news of Christ to body, mind and spirit.'



Derek Mucklow, former BMS Chairman, has responsibility for the London area, and of co-ordinating the wider work of all the area representatives.

'I am excited at the prospect of increasing my involvement with the work of the Society. Already, as a pastor, my service with the Society has added an important and enriching dimension to my ministry. It has also given me great joy and fulfilment.

'In my new appointment there will be many more opportunities of informing and enthusing others with the Biblical concept of mission—a mission that begins at home but must include the whole world. In co-operation with pastors and other key people my aim will be to make overseas missionary work a natural and inescapable part of local church life for all the church members.

'My fervent hope is that every Baptist Church in London will come alive to the thrilling possibility of involvement in the work that God is doing throughout the world. It is not merely a matter of giving, but of receiving God's grace through other parts of Christ's church. World Mission is not only Biblical, but in the interests of the whole church of Jesus Christ.'

Leslie Gregory is Area Representative for South East England. He is a familiar face at Mission House, where he has directed the computerization of records during the past three years. Leslie spent nearly 23 years in the pastorate before coming to Mission House.

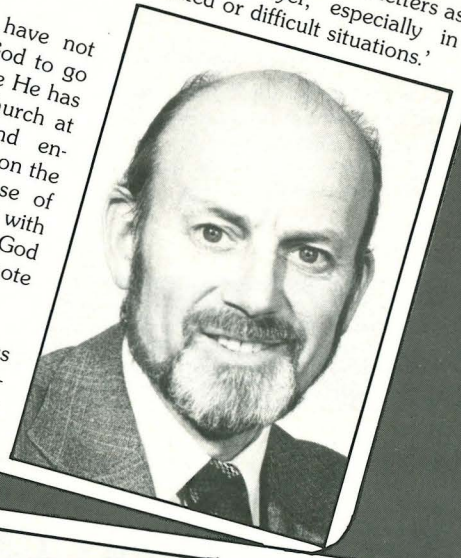
'I'm approaching this new phase of my life with a mixture of excitement, enthusiasm and confidence. I see my role as a continuation of my ministry to God's people. The sharing of the Gospel with them will have the particular emphasis of wide horizons and the exciting things God is doing overseas.

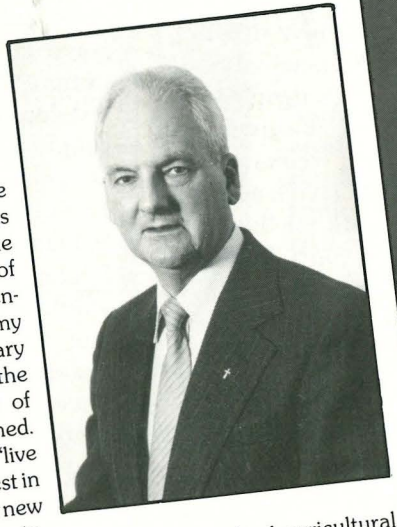
'My wife Joy and I have not received a call from God to go overseas, but we believe He has given us gifts in the Church at home. To organize and encourage support of those on the field will give me a sense of purpose. Joy will share this with me. I have deep gratitude to God for this opportunity to promote the missionary cause.'

'It is probably too early to assess what goals might be accomplished, but I would hope at least to offer encouragement to those who share the vision of the world won for Christ.

'Television and other news media bring events around the world into our homes so forcefully. Our responsibility to the poor, sick and deprived is an inescapable part of Christian living today. We have a responsibility to those who are personally involved overseas as well.

'I hope to secure personal interest in those on the field through the Link Up Scheme. Our missionaries value letters as well as prayer, especially in isolated or difficult situations.'

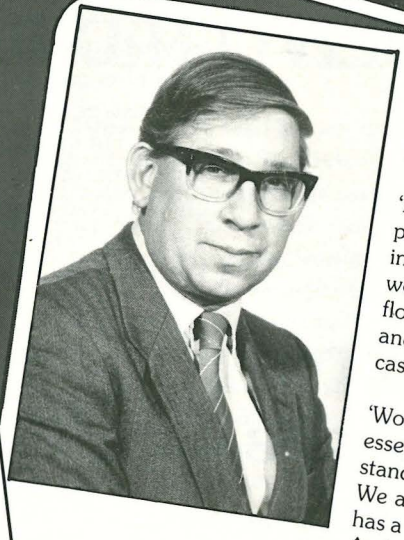




Peter Amies, who was BMS Young People's Secretary from 1962-67, is Area Representative for the West.

'I am delighted to serve the Society and denomination in this way. I have felt for a long time that an expansion of the work of the BMS through Area Representatives is a vital step. Through my new role, I hope that missionary interest will be stimulated in the churches, and that the role of 'deputation' will be redefined. Instead of relying on the 'live missionary' to promote interest in the Society and mission, the new structure of Area Representatives will help other resources to be tapped.

'The BMS has an important role to play in today's world. Through evangelism, medical, agricultural, technological and managerial work, the BMS is contributing in a very real way to people in other countries.'



Jim Clarke, a former BMS missionary in Brazil, is Area Representative for Central and Eastern England.

'I am excited about this new position. I hope to see an increase in awareness of the vision of world mission, an increase in the flow of candidates to the Society, and an increase in the flow of cash to the BMS!

'World Mission is an absolutely essential part of a church's understanding of the Christian faith. We are responsible. The Church has a mission to the whole world. And within the Baptist Church, the BMS is the natural arm for world mission of Baptist Churches in Great Britain.'

'We support the BMS — Or do we?'

Fred Stainthorpe argues for more 'Arthingtonism'

How real is our support? Do our deeds match our words?

Find out how much your church contributed last year. The total sum may seem impressive but one wonders how much it achieved. The Financial Secretary of the Society tells us that several thousands of pounds is necessary each year for the total support of a missionary and the promotion of his work in the world church.

In the light of this figure how long would your church have kept somebody going?

Some may find that they kept a missionary working for a week, others for a day. Of course, other churches contributed and where each gives a little they all give a lot, but if it depended on us he might not get as far as Heathrow!

The non-Christian could well ask, 'How serious are you?' We believe that the Gospel is not some fringe activity but the answer to the world's deepest needs. He could look at our giving and say, 'I spend more each week on my hobby'. When Douglas Hyde, author of *I believed* began to work for the *Daily Worker* (now *Morning Star*), he took a 50 per cent cut in salary and gave 70 per cent to the Communist party. 'The enemy has no Rock like ours,' said Moses in Deuteronomy 32:20, but one wonders sometimes.

Not impressed

Our friends could form the same opinion of us. A group of African church leaders studying in Britain were asked to evaluate our church life. They said that Christians seemed to be little different from non-Christians. The Africans, who had known sacrifice for their faith, looked for signs of the same in our homes, found little, and were not impressed.

Our personal budgets often accuse us. Colour television sets stand in most of our homes. They are a mixed blessing yet until recently owners paid about £1 per week for them in licence fees. When the fee was raised by about £13, how many decided to scrap their sets? Very few, if any. The 25 per cent increase was paid despite the grumbles. If the missionary secretary had asked for the same increase in giving, he would only have received the grumbles.

Much of our general life-style follows the same pattern. Our expenditure on holidays and Christmas presents would make Robert Arthington turn in his grave. He gave most of his large fortune to Christian causes during the last century, living a life of extreme simplicity himself. The Gospel advanced through his self-sacrifice, eccentric though he may have seemed to many. We do not need to follow his foibles, but a little more 'Arthingtonism' would do the world church much good and might not harm us either. Mr C B Jewson, a former Treasurer of the BMS, once said that the mark of a Baptist (and all other Christians too) should be that he was a little less well-off than his neighbour.

Much of what we call Christian giving is nothing of the sort. It is payment for services received. Heating, lighting and the maintenance of structures are all necessary but the local club meets these also and does not call it giving for the Gospel! Only what we give away to causes from which we would naturally expect to receive no return can be called giving in the spirit of Christ. *'Do not invite your neighbours to a party . . . invite the poor, the crippled, the lame and the blind'* Luke 14:13.

Responsibility and privilege

We have a responsibility to give for God's work but we share the privilege too. We do it for a crown which never fades. We should find joy in doing so. Acts 20:35. We get God's appreciation by doing so — 2 Corinthians 9:7b and in some way we gain by giving. Proverbs 11:24 has often intrigued me and Luke 6:38 is plain enough. Moreover, in the light of the fact that hundreds of millions of people have never even heard of Jesus, should not such giving be our priority? Sadly, this is not always the case. The coloured box in the corner gives the lie to our words if the missionary box stands empty.

So how much do we really support the Society? Do we make a real contribution in its work or are our gifts merely a token? Perhaps you could discuss this at your next church meeting. Let the needs of the world's unreached millions determine your giving.

'I have come back from Zaire thrilled that I can participate with our missionaries in a fellowship of service,' said Reg Harvey, BMS General Secretary, when he reported to the General Committee in November.

'They're not saints, they sometimes get their priorities wrong, some wear too many hats and do too many jobs, but they are dedicated to their work.

'They are facing many difficulties, but so many of them had a positive attitude. In spite of the problems they are not thinking about missionary life ending in the near future, but are talking about returning to Zaire after their furloughs.'

As he visited the different districts and churches he met many pastors whose sacrificial devotion to their work was humbling to see.

'I saw many young pastors who could have been much better off financially if they had taken secular employment. But in a poor country like Zaire they are prepared to give up even more for the sake of the Gospel.

'We also experienced the physical side of life in Zaire, especially when the Missionary Aviation Fellowship plane broke down and we had to travel over the notorious Zairian roads.

'I saw many dead and dying vehicles. The average life of a Landrover is five years. We must do something to extend the life of these vehicles,' he said.

'We stayed in the homes of our missionaries. Some of them are delightful, some were delightful once. We must ask ourselves whether we are providing appropriate accommodation for pastors and missionaries.'

Mr Harvey ended by telling how he had been given an old Zairian coin.

'It is worthless today, but I have been cleaning it up and scraping away the accretions of the years to discover something of the value of the metal. Our partnership with the church in Zaire is something like that. We cannot be satisfied with the status quo and have to remove the accretions to discover what is valuable in our work together in the Gospel.'

HAVE YOU EVER WORKED OVERSEAS?

'In September 1986 there will be an ecumenical mission conference organized by the British Council of Churches and the Roman Catholic National Missionary Council. One of the topics to be considered is the role of returned missionaries and people with overseas experience in the Churches in Britain. I, as convenor of the working party preparing the material on this topic would like to hear from any people with such experience, including those born overseas and now resident here. We would like to know how you have been received by your local churches in Britain and the extent to which, if at all, your experience and expertise has been used. All correspondence will be treated with complete confidentiality.'

Please write to: John Dickinson
Queen's College
Somerset Road
Edgbaston
Birmingham B15 2QH

The River Zaire above Yakusu. Halley's Comet would have been seen in this region of the sky in 1910. There was no water hyacinth on the banks at that time. Our Christian Church was formed there long before that plant reached Zaire.

HALLEY'S COMET OVER YAKUSU?

by John Carrington

YAKUSU in the Upper River region of Zaire featured in the June issue of the *Journal of the British Astronomical Association* this year.

From 1910 onwards, a monthly church magazine was regularly printed on our mission press there and in May 1910 the Editor announced:

> *A big star was visible every day during the month of April up-river in the morning. Now this month, another star with a long tail can be seen near the first one.*

We sent this item to a member of our family, Mr J Noel White of Isham, Northants, who is currently monitoring the changing appearance of Halley's Comet with the International Halley Watch. Computer programs of the comet's orbit confirm that this reference could well be to the famous visitor from outer space which comes regularly every 76 years and caused so much panic among our ancestors in 1066 and on later appearances. The big star seen in April and again in May was most probably the planet Venus.

Another piece of information printed in our Yakusu magazine interested the astronomers so that they thought it worth re-printing. In 1929, people at Yakusu saw a large fireball down-river and some time later heard a big explosion in that direction. The editor asked church members and village teachers to let him know if they had seen the fireball fall to earth. Next month he was able to print letters from down-river villages giving descriptions of a meteorite.

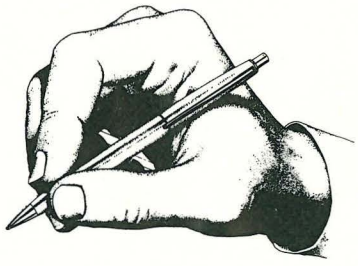
Teacher Isaiah Liyalano told how he had seen a place in the forest where a swathe of trees had been felled near the mouth of the Lomami river and the grass all round had been burned.

Another teacher-evangelist had a graphic story to tell:

> *The star we call a fireball. I, Botemalikolo, saw that star in the north. It looked like lightning, only smaller and it moved with great speed. I nearly drowned because I was in my small canoe so as to go more quickly on my journey, and I jumped hard like a man who has an epileptic fit.*
>
> *I saw a big light over the river. It shone on all the people there and their fishing nets. It shone over the whole country. It came from the north and passed over to the south where it fell like a great fire.*
>
> *After it had fallen to earth, we heard a tremendous thundering: Kwu-u-u! And everyone shouted: Ho-o-o! We have never seen such a thing before and I am 26 or 27 years old, though there was a small one on 4 December, 1928. I marvelled that such a wonderful thing should take place.*

Such observations from our early missionaries and African friends at Yakusu remind us that some of our pioneers in Africa were keen astronomers — Alfred Saker in the Cameroons, for instance, and Thomas Lewis, who took a large telescope with him to San Salvador and established a meteorological station there also.

REFLECTIONS



A ROSE IN WINTER

War continues to erode any stability left in Lebanon. Days are filled with uncertainty. No family has escaped the horrific consequences of war.

The Baptist Convention of Lebanon, under the leadership of the Rev Ghassan Khalaf, is very active in helping the community. He said,

'Almost every family that still has a home has given shelter to at least one other family. People double up with relatives, friends, and sympathetic person who can give them shelter. Homes of many of our people have been destroyed. Church buildings have also been devastated. I urge all Baptist brothers and sisters not to forget the Baptists in Lebanon.'

'We are living in a big "cemetery" where every day from one to twenty people are killed or injured because of random shelling and sniper's bullets. But we Baptists of Lebanon, by the grace of God, will come out of this valley of terror, holding, every one of us, a rose in hand to testify that Lebanon will have a great role to play in bringing the gospel to the peoples of the Middle East. And Lebanon will again be the ground that will stretch the fire of revival in the whole area, bringing millions from neighbouring countries to confess Jesus as Lord and Saviour.

MISSIONARIES TAKE OFF!

The classic film quote, 'Fasten your seat belts, it's going to be a bumpy night,' took on a new meaning for John and Ruth Davies who recently returned to Zaire after a period of furlough. They write, 'We arrived safely back here in Yakusu on 12 October after an eventful flight up from Kinshasa, the capital. I wonder if you've ever sat on a plane preparing to take off and watched them dismantle two engines — on your own plane! Praise God for His protection and thank you for your prayers.'

CHRISTMAS BONUS?

A cultural compromise is a problem that has to be confronted by every person going overseas. This is certainly true for BMS overseas workers. Ian and Sally Smith, working in Nepal, faced the issue recently.

'The big Nepali festival of Desai is rapidly approaching. This is their main festival, and materially is very like Christmas — a time for celebration, the family gets together, lots of food, new clothes, etc. It's generally a very happy time, and people start preparing long in advance. It's been a long tradition that all employees get an extra month's wages at this time, so both hospital workers and those employed in missionaries' houses as cooks and gardeners, etc normally expect this. What to do for the Christian employees though — for them Desai has no special meaning, as it doesn't coincide with a major Christian festival.

Should they receive the same bonus? It would obviously be very unjust NOT to give them an extra month's wages — so it has been suggested that we give them it at Christmas instead. . . . But presents and spending large amounts of money aren't part of the Nepali Christmas and wouldn't be appropriate.

'So to give the Christian employees a "bonus" at Christmas time might well be a destructive move — if Christmas just become a Christian version of Desai, ie, an excuse to eat a lot of food and spend a lot, then we are in danger of perpetuating the same problems the church in the West is battling against!

'Praise God though — for even though we may have different ways of doing it, it's the same Person's birthday we're celebrating — and the wise do still seek Him.'

BMS Stamp Bureau
SPECIAL NOTICE

In the financial year which has just ended the Stamp Bureau made £3,348 for Mission Funds. We would like to thank all those churches and individuals who made this possible by sending in stamps. Please continue to send in such material, without which we could not function.

Rev R Cave, Richard D Camp, David Hammond
(Directors, BMS Stamp Bureau).

PS — Material should be sent to Rev R Cave,
77 Hurst Park Avenue, Cambridge.

MISSIONTALK

Learning about BMS

MISSION House was 'invaded' the other week by a group of children from Leigh-on-Sea. BMS headquarters is never the quietest of places, but the giggles and laughter of the children could be heard above the typewriters, telephones and conversations.

'Oh goody, Star Trek,' they said on seeing a TV screen all set to show them a video of work in Nepal.

Members of the Promotion Team introduced them, by use of a world map, to all the countries where the BMS is working and they learned the kind of jobs missionaries are doing alongside national Christians.

But the highlight of the visit seems to have been the opportunity to get involved in the 'Bolobo Game' — the new BMS board game about medical work in Zaire.

Squash and biscuits in the canteen rounded off what they all agreed had been a very worthwhile visit.

MORE THAN £900 was raised for the BMS in a recent sale at Newbury Baptist Church. Decorated stalls filled with exotic spices, foods and different articles, and manned by assistants dressed in colourful saris, skirts and kaftans, made the church hall seem more like an eastern bazaar.

Samples of tropical fruits like custard apple, guavas, papaya, and mango were available along with tasty recipes from Africa, India, Brazil and the British Isles.

Frank Gouthwaite, from Brazil, presented the prizes to the winners of a children's colouring competition and the Boys' Brigade entertained with a comedy sketch.

Some of the money raised will be going towards the BMS women's project for transport in Angola.

BAPTIST WORLD ALLIANCE DAY

1-2 FEBRUARY, 1986

'Out of Darkness into the Light of Christ — to Proclaim the Good News' is the theme of the 1986 BWA Day. This is the opportunity for us to share with 34 million Baptists in 143 countries throughout the world to rejoice in our unity and celebrate our diversity.

A helpful booklet on how your church can share in this emphasis, including ideas for your worship service, prayer concerns, a message from the BWA President, Dr Noel Vose and General Secretary, Dr Gerhard Claas, has been prepared. This and other information on the ministry of the BWA is available from the Baptist Union of Great Britain and Ireland, 4 Southampton Row, London WC1B 4AB; OR the Baptist Union of Scotland, 14 Aytoun Road, Glasgow G41 5RT.

FIRST YOUTH MEETING IN ZAIRE!

'It inspired a renewed commitment,' says Simon Houghton

A large secondary school in the centre of Kinshasa was the venue for Zaire's first Baptist Youth Congress. The Congress, which was held in mid-August was organized by the Christian Education department of the CBFZ (Baptist Community of the River Zaire).

Preparations for the congress began in 1984 with the election of a committee responsible for all the planning and organization. The committee had the enormous task of deciding how best to present the message suggested by the theme of the Baptist Youth World Conference held in Buenos Aires, Argentina, 'Jesus Christ, The Truth: Our Faith . . . Our Peace . . . Our Commitment'.

Baptist Youth World Conference

More than 80 men and women, boys and girls responded to the invitations sent out to the six regions of the Baptist Community. Many more would have responded were it not for a highly inadequate and expensive public transport network which makes travel in this enormous country difficult at the best of times.

The Congress continued for a week with a full programme of seminars, Bible studies, workshops, debates, discussion groups and evangelistic meetings. The teaching in all sessions had obviously been well prepared and inspired some lively discussion. These led to the adoption of some resolutions which will significantly improve the running of various departments involved in youth work and activities.

The evangelistic meetings held towards the end of the week gave occasion to all taking part to examine their individual commitment to Christ, and opportunity to renew that commitment.

There were sadly one or two disappointments. Other Baptist Communities in Zaire were invited to participate in the Congress for the last part of the week. Sadly, not one responded. Although this did not hamper the spirit of the Congress, it suggested a step backwards in efforts being made to establish greater collaboration between the communities. Disappointing, too, was the absence of any non-church youth at any of the four evangelistic meetings planned with them in mind. Posters advertizing the meetings had been widely distributed, but no response was made, Why? Perhaps we were wrong to expect the people to come to us. Would not our time and resources have been more effectively used by going out in large numbers to where the people are . . . the streets, market places, hospitals and homes?

Despite the disappointments, the tone of the meetings was very encouraging. Particularly significant was the warm spirit of friendship which developed between all present during the Congress. To be expected perhaps? But remember these were folk both young and old, from all over the country, of differing tribal and language groups, of differing races, and yet perfectly united by a common belief in Jesus Christ and with a common commitment to His work.

Thus the Congress reminded us all of the unity of the CBFZ in Zaire and reassured us that the Lord is at work throughout the community in many different and exciting ways. Again it inspired a renewed commitment to the task for which the Lord has made us accountable. I would hope that we will all be able to testify to the abundant fruit of that commitment in the coming months and years.

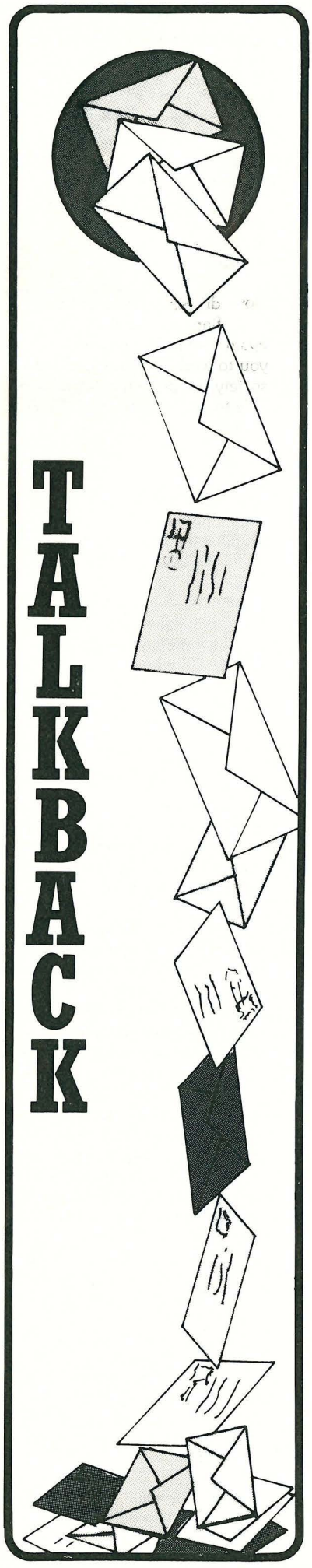
HONG KONG'S ECUMENICAL COMMITTEE

A COMMITTEE of thirteen Christians from Hong Kong will monitor the transition of Hong Kong from British to Chinese rule in 1997. The aim of the 'Committee of the Christian Concern for the Basic Law' is 'to continually reflect the wishes and opinions of Hong Kong people and to make appropriate responses' as the transition gets underway.

There are eleven church leaders on the committee, and they will study all aspects of life in Hong Kong, from political to legal, economic to social and religious liberty to human rights.

Over the next five years, the committee will discuss and set down ways in which Hong Kong will relate to the rest of China, preserving much of its social and political system. This 'Basic Law' will 'be in keeping with the rights and interests of Hong Kong people, and lay the legal foundation for Hong Kong's stability and prosperity, freedom and progress, equality and justice', according to a news release from the Committee.

About 16 per cent of people in Hong Kong are Christians, of whom over 32,000 are Baptist.



NOT WITH THE BMS — REACTIONS

From Carolyn Green

It's crazy to suppose that BMS should be allowed to work unchallenged, and uncriticized. That would shut the door on possible enlightenment, future change or even improvement. It would also be against human nature! But it does seem that there are many undercurrents of feeling expressing dissatisfaction which come from people who are not directly involved with the work of BMS, but who, as Baptists, have a right to make some comment.

I don't know how much Fred Stainthorpe is playing Devil's Advocate in his article in the October *Missionary Herald,* but he certainly raised some questions and provoked from me more than the routine 'knee jerk'.

Mention was made of lack of enthusiasm 'at the top' a criticism perhaps of the ministers of the denomination, implying ignorance, or even a daring to be more interested in the work of other societies. Perhaps this problem of ignorance amongst pastors can be linked with the later comment about informed debate. A desire was expressed for 'a word from on high', viz a word from one of the Secretaries of the Society! But, tell me, when they do talk, who listens? Some people will only hear what they think has been said. Can I challenge those who say they don't know about the work of the Society to put their money where their ignorance is and come and see for themselves. Perhaps one year's vacation could be put aside in exchange for an opportunity to have physical eyes and spiritual vision enlightened.

There are also the emotive words, 'none can be spared for new ventures' and, 'there are still unoccupied fields', as if this should cause the stopping of present involvement, while reaching for new situations. If all these people who see the needs and feel the call to overseas mission actually worked through BMS, then there indeed would be people to work in new geographic and demographic areas. Don't let us get carried away thinking either of 'unoccupied fields' being unoccupied simply because there is no Baptist witness. Occupying fields in that sense is purely religious colonialism.

Looking at the 'new ventures' again, dare I suppose these refer to making contacts with 'hidden peoples'? Supposing they do, then BMS is already there before you are.

I'll show you hidden peoples. Hidden right on your doorsteps. So hidden from the church and its witness that they can perhaps only be approached by those who's work brings them within touching distance of them. Who am I talking about? Which workers? I'm talking about those much-maligned missionaries involved in 'temporal ministries'.

You tell me that temporal ministries should be reduced. That missionaries are only worthy of support if they are preaching to 'hidden peoples'. I've told you where the vast

From Robert Draycott

I've just received the October *Missionary Herald* — very interesting and well produced once more. Of special interest were the *Talkback* feature and 'Not with the BMS'. With regard to the lack of a written doctrinal basis, these can be used in a negative fashion. Also the type of comment, 'not evangelical enough', reflects the common assumption that 'evangelical' is equal to doctrinally conservative. This is a hi-jacking or debasing of a rich and powerful word.

I would take issue with the phrase: 'The cutting edge of mission ought always to be evangelism.' Perhaps we should agree but point out that the best people at the cutting edge are generally the local people. Many of the problems we face today are the result of evangelism by missionaries which involved not just the Gospel, but a certain cultural expression of that Gospel. Furthermore, such a statement begs the question of the relationship between the mission of Jesus and that of his followers. In other words, was the cutting edge of our Lord's mission evangelism? If so, in what sense?

As a further comment, the situation out here is so confused with so many sects, a babel of voices on the radio and some television preachers, not to mention the antagonism between evangelicals and Catholics. How is the average man in the street to distinguish the true Gospel from the false?

Perhaps it is more glamorous to read about sinners being converted, but the task of making disciples is not quite so newsworthy — but to fail here is to fail almost completely.

'Reports . . . deal too often with the problems of a school. . . .' Rubbish! Is this not the earthing of salvation, making salvation real, one part of the wholeness of the Gospel? In Britain schools, pure water, medical treatment are all taken for granted. We are reasonably well provided in Brazil compared with other fields, but even here one can understand the privileged upbringing we had taking all those things and more as our right.

Anyway, that article was very stimulating — I didn't mean to comment quite so much.

ROBERT DRAYCOTT

Paranaiba,
Mato Grosso do Sul
Brazil

From John Dignum

I feel I must reply to Fred Stainthorpe's article 'Not with the BMS' (*Herald* October), although I doubt whether I will be able to 'lighten . . . darkness with beams of celestial light'. Nor indeed would any BMS Secretary be so presumptuous

The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

majority of 'hidden peoples' are. They are there on your doorsteps and on mine. True, there are still people who live in geographic regions where the Gospel has not yet been taken. Far more live amongst the members of our churches, and are still hidden from the Gospel. They are in business and college, in hospital, university and shop. People so hidden that they are only seen by the eyes of the doctor, felt by the hands of the lab technician, counselled by the pharmacist, challenged by the teacher.

I'll show you evangelism too. Evangelism by touch, when a child with AIDS or TB or starvation is held in the hands of someone who loves Jesus and him.

I can show you conversion, a girl's life is changed because a friend dies of an incurable disease in a hospital where Christians live out their mission in service.

And what is meant by 'personal witness'? Surely, just that person to person sharing of New Life in Christ. Jesus himself, in the Gospel accounts, seems to have been rather heavy on the personal witness as He healed and taught, and rather light on the mass evangelism.

Then there's frontier evangelism. Are *you* not involved in 'frontier evangelism'? We are. Every encounter with someone who doesn't know the Saviour is an opportunity to take part in frontier evangelism.

Perhaps you've been fortunate to meet the sort of missionary, who said the things you've wanted to hear. The things you've grown up wanting to hear, the things that bring the vicarious joy of being involved in preaching campaigns in unreached villages. Perhaps you are shocked when a new generation of missionary comes to tell you of his daily battle to witness to his patients, students or employees. Or perhaps he shares with you his frustration living in a society where bribery, corruption and nepotism are the order of the day. You are surprised. It's just too like your own daily struggle. Instead, of identifying with him, supporting him or even becoming involved yourself, you dismiss him as being non-evangelical and BMS! You seek someone with a more exciting sounding ministry, or offer to serve with some more adventurously named society. But let me tell you also that it takes a great deal more grace and humility to work as a professional in partnership with an established Christian church in a culture different from your own, than it does to cut new paths through the jungles of men's hearts. I use the term 'professional' to include pastors and Bible teachers as well as the technical professions.

Before joining the BMS despite our fairly intimate knowledge of its character, we wondered too about its 'soundness' and evangelical bias. But as we have grown to know and perhaps understand our colleagues over five years 'on the field' in 'temporal ministries' we have become more and more aware of one thing. Without living faith themselves and without sure conviction of God's call to share the new life available in Christ alone with those who as yet do not know Him, none of us would survive the daily encounters with the enemy.

There are many valid reasons why individuals from Baptist Churches should not choose to work with BMS – for it is God who calls us to a particular service and not BMS which conscripts us! But our chief object is always to work with partner churches in countries because before us, men and women obeyed the same call. The church overseas needs ministering too still. We minister with it.

Don't drift into BMS. If you do, you'll find yourself drifting out again. But if God challenges you to work overseas with the society, we pray that you'll be able to say, with us, 'with BMS – thank God'.

CAROLYN GREEN

Missionary, IME Kimpese, Zaire

PS For your further reading on missionary life and work, may I urge you to read the book *Rough Edges* by Rhena Taylor. It is published by IVP, and its subtitle is 'Christians abroad in today's world'. I draw your attention in particular to the chapter entitled, 'Between the lines'.

as to suggest that he could do that, even with an equal dose of Mr Stainthorpe's irony.

It was extremely disappointing to read the article, which I imagined would give some sort of insights into Baptists, who have been called to work with other societies. Instead I read something which was biased and damaging to the overall world mission in which we as Christians share, whatever our denomination.

Not all Anglican missionaries go overseas with CMS, nor all Methodists with MMS, which is what Mr Stainthorpe seems to imply. Would he have the work of Tear Fund, OMF, Wycliffe Bible Translators, or even CMS deprived of the work being done by their Baptist missionaries for the sake of denominational pride? On the other hand, would he expect those missionaries from other denominations who work for BMS to reconsider their allegiance and preferably move? Of course our home churches are in great need of being well and prayerfully informed of the work of BMS; of course this prayer and concern is most directly and usefully expressed in giving; but why should BMS claim to have the monopoly on such interest and giving within our denomination?

I do not think that the Society as a whole would share Mr Stainthorpe's views, and certainly not agree with some of the false accusations he levels at it.

While working at Mission House last summer, I was pleased to meet, on several occasions, friends of mine from Regent's Park College researching BMS history as part of their degree courses. To doubt the colleges commitment to BMS work can be refuted simply by the number of our ministers who enter BMS service at home and overseas, often making great sacrifices in order to do this. This is to say nothing of the great interest and prayerful concern shown by both fellows and students within Regent's Park, to name but one of our colleges.

What of the criticism that BMS is not evangelical nor evangelistic, in which there is 'some substance'? One of the most inspiring articles which I have read in the *Herald* recently was John Mellor's account of his work with remote peoples in the Equateur region of Zaire. When has Mr Stainthorpe read an article in the *Herald* which talks about 'the problems of a school, the training of medical staff or the polluted drinking water of tribal peoples' in isolation from the knowledge that God is enabling missionaries involved in this work to witness in an effective manner?

Having worked alongside a missionary arriving to improve people's drinking water, I can say that his work certainly does not end there. On top of his full-time job, he has the work of the young people's prayer group to co-ordinate, and his tireless devotion to the evangelism to Batwa camps near his village. Also, I am sure that the missionaries I know in Ntondo will not take it as an insult, nor is it meant as such, when I say that they are as 'evangelical' as any I have had the pleasure to meet.

Finally, what of the worry concerning a lack of vision and pioneer spirit? How extremely hurtful this must be to missionaries like the Mellors who devote their lives to working in unevangelized areas. One only needs further to have heard Rev Stuart Christine speaking at the recent LBMU meeting to know that the church is growing in many areas where BMS works. Our Society is such that it cannot evangelize the entire world, even if all our BU churches were to send every spare penny in its direction. We as a society and as Baptists in general must work in conjunction, not competition, with others, and always to the glory of God rather than of the BMS. Thankfully, I can disagree with Mr Stainthorpe and say that we seem to have struck the right balance.

JOHN DIGNUM

Queen's College, Oxford

For Your Prayer Diary

KISANGANI AND UPPER RIVER REGION
29 December-4 January

Kisangani, just north of the Equator in the Upper River Region of Zaire, is primarily a University town.

The Protestant communities all work together under the ECZ. Rev Mokili is the Regional Secretary, and he has recently celebrated 20 years as an ordained minister. There is encouraging news from the region.

Mary Philpott is involved in evangelism and outreach primarily among women in the Upper River Region. Often travelling by bike, she visits villages leading worship services and Bible studies, teaching reading classes, and organizing retreats.

Annie Horsfall teaches science at the Institut Lisanga in Kisangani. Her most recent prayer letter highlights the problems of recurring shortages and rampant inflation which affect Zaire.

NEPAL – UNITED MISSION TO NEPAL
5-11 January

The United Mission to Nepal is the channel through which nearly 40 missionary agencies send personnel into Nepal. It is an interdenominational agency and ministers to Nepal in many different ways. Individual missionaries are free to share their faith, vision and expertise, through working and sharing with people in the name of Christ. Over 380 workers of the UMN serve through the Health Services Board, the Economic Development Board, the Education Board or in administration of the UMN. The BMS has over twenty personnel serving in a variety of fields. Michael and Valerie Roake are due to arrive in Nepal this month to begin their term of service, which will begin with language instruction.

CHANDRAGHONA, BANGLADESH
12-18 January

The emphasis of BMS work in Chandraghona, is medicine. There are two hospitals, Chandraghona Christian Hospital and the Christian Leprosy Centre. The medical mission started in 1907 with a small dispensary on the banks of the Karnaphuli river. Leprosy patients seeking treatment settled on a nearby hill, and from this small beginning sprang the now 120 bed Christian hospital and a successful Centre for Leprosy sufferers. A brand new building for the leprosy hospital was recently opened. Robert Hart is a surgeon at the Leprosy Centre who specialises in reconstructive surgery. His wife, Mary, serves as a nurse. Hazel Salter shares her skill as a doctor. David Kerrigan administers the financial aspect of the work at the Centre, while his wife Janet works with the Under Fives' clinic team and the ante natal clinic, where she serves with Jean Westlake. Sue Headlam began a new project in June, 1985 to broaden the Community Health Programme. This is being financed through Operation Agri.

KOND HILLS, INDIA
19-25 January

Work in the Kond Hills region of India has resulted in a rapidly growing church with many people coming to know Christ. However, BMS work has suffered a set back in recent times with the unhappy return of BMS missionaries Joan Smith and Joan Sargeant. There is now no BMS missionary in the Kond Hills region since work began there in 1861. Both Joan Sargeant and Joan Smith served at the Moorshead Memorial Christian Hospital in Udayagiri. The number of inpatients has increased rapidly over the last 18 months. Eight nurses and two doctors care for up to 80 patients at one time. The financial burden on the hospital is great. Church work in the area is a source of encouragement. Neil MacVicar, BMS Overseas Secretary for Asia, says, 'The Church continues to grow particularly in the tribal areas, but like in many other places it lacks sufficient trained leaders and the financial resources to do all that requires to be done. Baptisms from both the Christian and non-Christian communities are continuing and this is a matter of thanksgiving.'

MISSIONARY MOVEMENTS

Arrivals

Rev N B and Mrs McVicar on 9 October from Dhaka, Bangladesh.
Dr S Roberts on 9 October from Ruhea, Bangladesh.
Miss J Westlake on 12 October from Chandraghona, Bangladesh.
Miss S Evans on 29 October from Yakusu, Zaire.

Departures

Miss M Bishop on 8 October to Yakusu, Zaire.
Mr and Mrs J Davis and family on 8 October to Yakusu, Zaire.
Mr and Mrs M King and family on 9 October to CECO, Kimpese, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (October 1985)

Legacies

	£ p
Miss D M Clevely	1,158.67
Florence G Hobson	3,490.29
Mrs M K V Horne	4,000.00
Irene Kendell	8,136.72
Mrs H Lamb	100.00
Marjorie Sybil Loader	50.00
Rev A G Robins	6,690.48
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Anon: £2.00; Anon: £2.00; Anon: £27.00; Mr W (Leicester): £300.00; Anon: £10.00; Anon: £16.00; Anon: £4.00; Anon: £8.00; Anon: £25.00; Anon: 34p; Anon: £15.00; Cymro: £25.00; FAE Aberdeen: £10.00.

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31-June 14		
June 7-14	By Coach to Caen and St Malo	Rev T. Tatton
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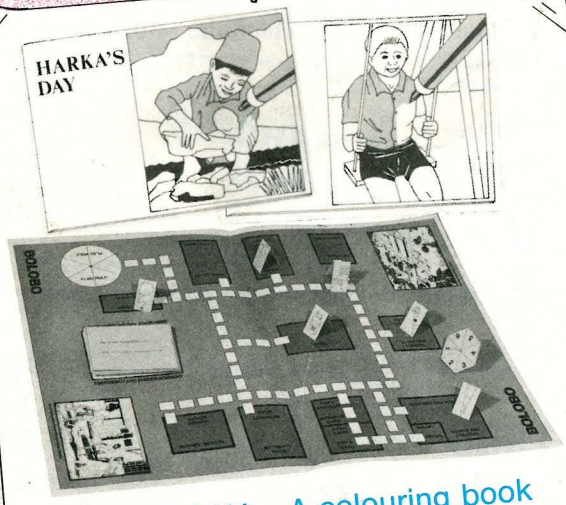
Fuller details from the Personnel Secretary

WOMEN'S MISSIONARY CONFERENCE FOR LONDON CHURCHES

SATURDAY 22 MARCH

See next month for further details



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London W1H 4AA.

MISSIONARY

HERALD

FEBRUARY 1983 20¢

Sharing the Gospel in Vellore

Also inside:
Laboratory work at Kimpese.
Community health work in Nepal.

Editorial Comment

WHAT do we think about when health work is mentioned? In their article about community health work in Nepal, Ian and Sally Smith point out how difficult it is to get people to understand what you mean when you talk about health and medicine. One suspects that this problem is not restricted to Nepal. Talk about health work in the United Kingdom and most people immediately begin to think of hospitals, clinics, doctors, nurses, waiting rooms and prescriptions.

It is so easy to forget that the greatest contributions to our health have been made outside the doctor's surgery. The engineering work, that has built our reservoirs and piped pure, clean water into our homes, that has constructed sewers and created a healthier environment, has freed us from the danger of waterborne disease that plagues so much of the so-called Third World.

We forget too how many diseases have been kept at bay by an increased understanding of the value of hygiene, by programmes of inoculation, or by better nutrition. Today, more and more we are beginning to recognize that the killer diseases of the affluent society are best dealt with by prevention rather than by cure. Take note of the increasing number of television programmes dealing with diet.

So when we consider that the greatest killer diseases in the world today are malnutrition, malaria and diarrhoea, it is not surprising that in our overseas work there is an increased emphasis on preventive medicine and health education, in the provision of clean sources of water and the growing of more nutritious foods.

There is a move away from health work based solely on the large institution of the hospital and more concentration on getting out to where the people are. If you meet them on their home patch in a weekly 'under-fives clinic' in Bangladesh, or a monthly 'kilo' clinic in Zaire — often very much social occasions full of chatter and laughter — there is the opportunity not only to give some health education, but also to gain the confidence of people which can lead on also to a sharing of your faith.

We have been saddened to learn of the death of Dr John Carrington, a true missionary in every sense of the word. He often shared with this magazine, indeed only last month, something of his vast store of understanding about the work in Zaire, where he spent the whole of his missionary career. We shall take the opportunity next month to print an appreciation of his life and work, but in the meantime we assure Nora Carrington of our love and prayers.

MISSIONARY HERALD
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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

FEBRUARY 1986

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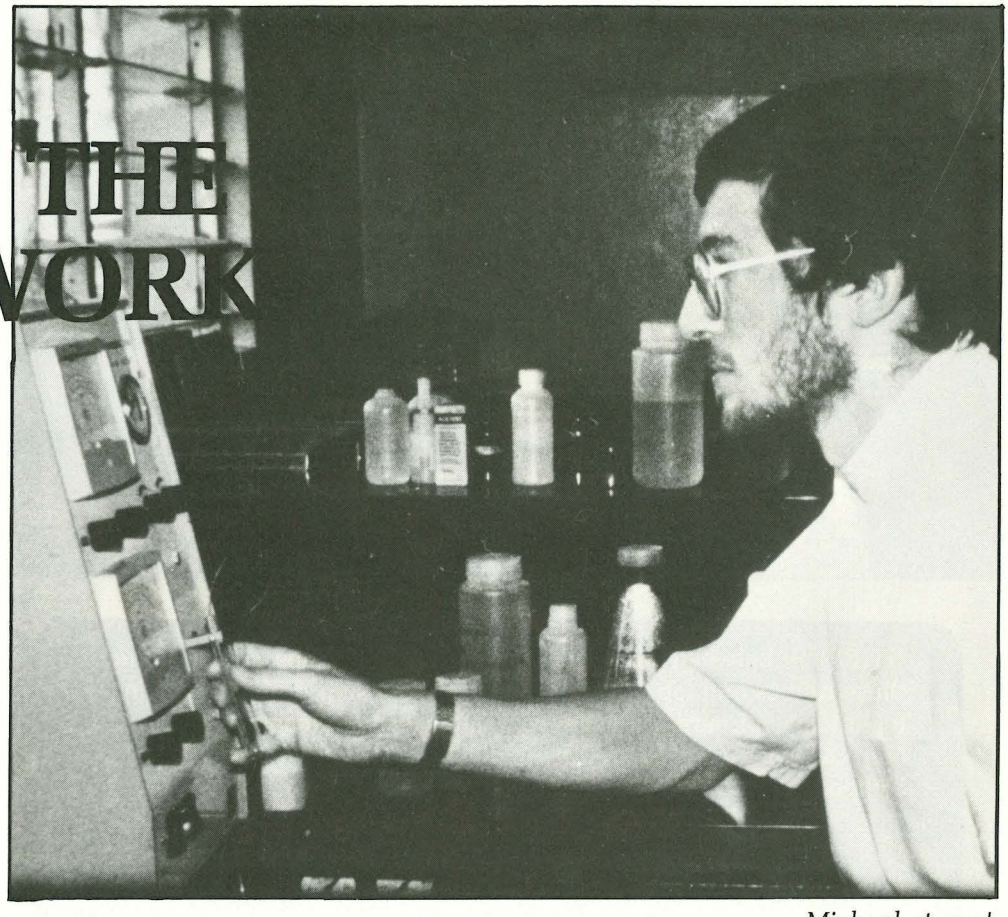
We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

PART OF THE WHOLE WORK



Michael at work

Michael Cranefield explains how he is both missionary and laboratory technician

'AND this is the laboratory.'

The nurse in charge of the 'dispensary' near where we were on holiday, was giving me a guided tour, and it was the lab that demanded my professional interest. At a glance I took in the all too common lack of equipment; the broken microscope on the battered table, the almost bare shelves with one or two bottles, old and dirty looking, the broken test-tubes and scratched microscope slides. I turned my attention to the young man sitting behind the table.

'What tests are you able to do?' I asked.

He reeled off a list of a dozen or so fairly basic tests and I was impressed, given the facilities available to him.

'How did you learn to do them?' I continued.

'I took a ten week course run by the Red Cross of Zaire after I left school,' he replied.

I began to wonder just what sort of results he was producing, with such limited training.

Just how can a medical laboratory technician (or scientific officer, as we prefer to be known) be a missionary as well? We are all familiar with the ideas of missionary nurses and doctors healing the sick, showing love to those who need it most, showing the love of Christ by their caring attitude, and sharing their faith with those they meet. But what of a missionary, who spends his time working in a lab or teaching in a classroom?

There is no doubt that a well run laboratory helps the nurse and doctor to arrive at a diagnosis, choose the treatment and even save lives, and the progress of medicine in Zaire is, I believe, hampered by the lack of properly trained laboratory technicians. So surely it is the work of those who feel that we should give the best medical care we can, in Christ's name, to work to improve the basic medical support services.

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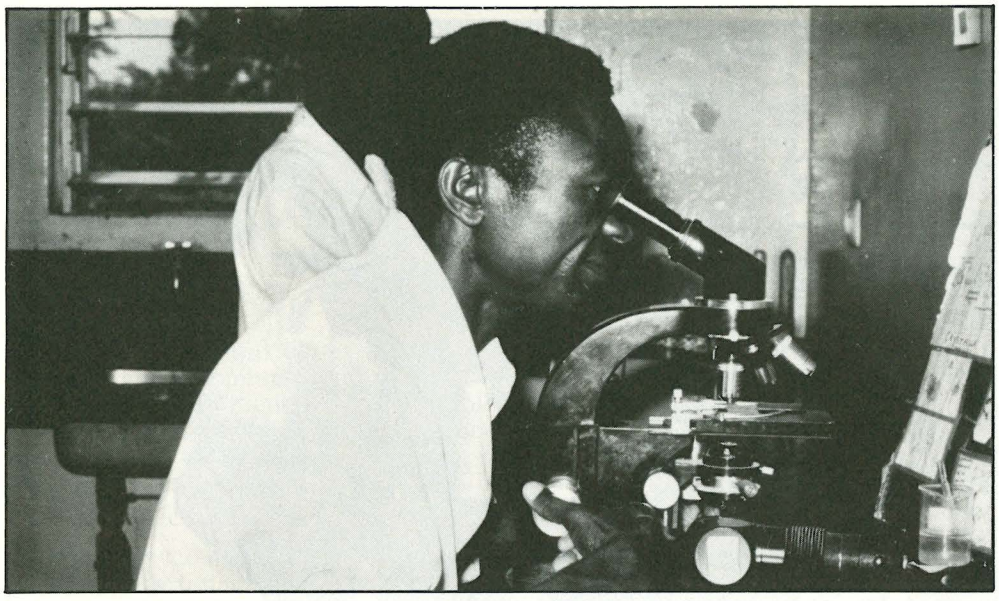


Laboratory technician at work

continued from page 23

Studying basics

With these great needs in mind a school for laboratory technicians was started at IME Kimpese, a few years ago. The school has had a varied history; lack of funds, lack of teachers, lack of students, have all played their part in the life of the school. Students come with at least four years of secondary school education, and the level of entry is the same as for the nursing school at Kimpese. The first year is spent studying basic sciences, French and mathematics; the second and third years build on this foundation to include the specialties of Haematology, Microbiology, Clinical Chemistry, and Blood bank, together with practical work in the IME hospital lab and the teaching labs in the school. The fourth year is spent working mainly in the hospital.

Most of our successful students have left IME and easily found work elsewhere, though some have stayed to become teachers or to work in the hospital. At present we have 22 students in the first and second years, and I teach Clinical Chemistry and mathematics, as well as supervising the students whilst in the hospital lab. It remains a fact that much of the medical laboratory work done in Zaire is being done by inadequately trained people.

Attitudes speak loudly

To go back to my earlier question, I for one, obviously feel you can be a missionary and a lab technician. There are opportunities, which I value, to take services to talk with students, other hospital staff and patients, and to share in fellowship with the other Christians at IME in housegroups and in the church.

The lab is a part of the whole work of IME to care for the sick and to present Christ to the many patients and their relatives who spend time here. Our attitudes, the way we work, speak perhaps louder than our words to the people of Zaire.

'THEY fall between two stools, these nurses and lab technicians of ours,' write Steve and Carolyn Green from Kimpese.

'Not committed Christians, they are honest enough not to masquerade as such. For that we respect them. So to have special meetings in church offers them nothing. To invite them to the "Ligue" is to give them the excuse of age — the "Ligue" meetings are held in school buildings, and they're far beyond that. By standard methods, we have no point of contact. Where do their lives touch ours? Where do the Christians rub shoulders with the rest? At work of course, and on the soccer pitch, and volley and basketball courts. What more natural procession of events than to invite your friends to a party. And so we did!

'In conversation over supper with a Christian couple, we found we had a burden to share the Gospel with this same group of people. We felt under a compulsion to do something, so together with a Canadian couple we planned a party — a party with a difference.

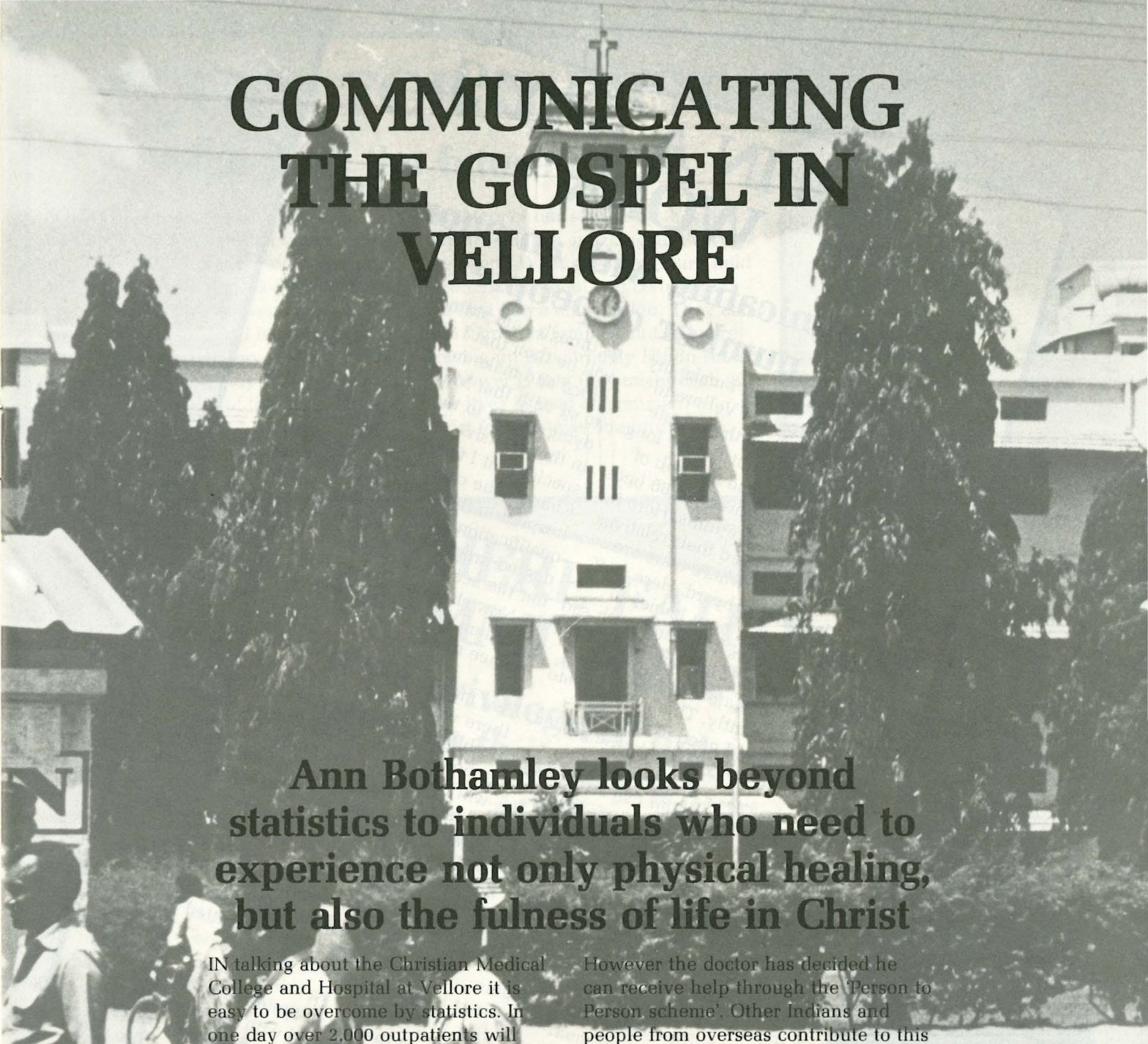
'In the relaxed atmosphere of the Guest House sitting room, we played games, sang, listened to others sing, and talked. We ate cakes and cookies, then listened. We had invited another friend, Citoyen Muendela, a former instructor in the national police training school, who had lived a hard, fast army life since the age of 15, to give testimony to the New Life he had found in Christ.

'Our "soirée amicale" was well received. We plan to hold others each month with a varied programme. Steve and I are what you might call facilitators — giving ideas, experience and funds where necessary to make these evenings function. We have access to follow-up materials for those who are interested in going further with the Lord. Please join in prayer for these men and women with us. There is a group of about 40 young singles all too ready to be drawn into sects, which claim their attention, or away from religion of any sort.'

'We've said that prayer changes things.
No! Prayer doesn't change things.
Prayer changes people and they change things. . . .
There is nothing more transfiguring then prayer.'

Leonard Ravenhill

COMMUNICATING THE GOSPEL IN VELLORE



Ann Bothamley looks beyond statistics to individuals who need to experience not only physical healing, but also the fulness of life in Christ

IN talking about the Christian Medical College and Hospital at Vellore it is easy to be overcome by statistics. In one day over 2,000 outpatients will pass through the hospital, 94 operations will be performed and 5,140 drug items dispensed. In this hospital there are 700 nurses, 567 doctors and 1,175 students are studying in medical, nursing, and paramedical fields.

In the theatre complex a Tamilian doctor is talking to his Assamese patient. She is a Christian and before surgery her family gathered round to commit her to God's care. Though far from home she is confident and at peace.

Standing in the queue outside the Pharmacy is a young man from a nearby village. His work on the land does not bring in enough money to pay for the treatment of his young son. However the doctor has decided he can receive help through the 'Person to Person scheme'. Other Indians and people from overseas contribute to this fund to help the hundreds of poor patients who pass through the hospital gates each day.

Out in the compound nurses are getting out of a van. They have just returned from an Eye Camp in a village some miles away. After some days they will return, bandages will be removed and many people will have had their sight restored.

In one area of the compound is a shop. Woven baskets, mats and trays are being sold here while in another area chickens are being bought by staff and patients relatives. These are the produce of the CMC Community projects. Projects involving 178,000 of India's village population.

ALL IN A DAY'S WORK

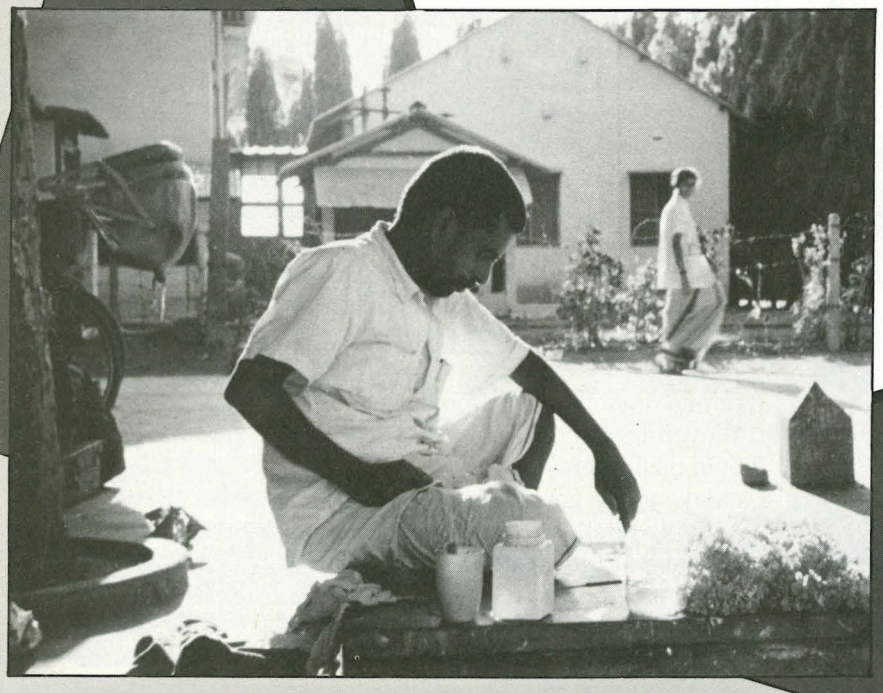
'Communicating with an enormous number of people'

IT is usually 6.45 am when I make my way through the streets of Vellore to the hospital. My office in the Private Patient block is empty but not for long. By 7.30 am it will become the hub of all that goes on in this area of 180 beds and three intensive care units. Here it will be that patients and their relatives come for admission, where tears are shed and laughter is heard. Here staff will bring their new born babies to show me and others will come with sad news. The doctors will come and discuss problems and the telephone will ring incessantly. This is no private place and when I need to talk with people alone we go out into the garden.

In the afternoons, when I sit struggling over the annual leave plans for the next year, or try to see how we can staff the wards with so many nurses leaving for the Arabian Gulf, the fan will circulate the hot air and I will feel as though I am sitting in an oven. It will be then that I will escape from the office and make my way to the wards – to sit with that Muslim patient who is dying or talk to the parents of a child in the intensive care unit. Here in this special unit I talk with the Sister in Charge. She came from a mission hospital in the South. Post graduate qualification in Cardiac Care and a degree programme at CMCH has given her the academic future she is capable of. Now she runs the unit and gives excellent clinical teaching to other trainee nurses.

As I make my way to the other wards there will be other staff to talk with, problems to be solved and difficulties to be overcome. Often these problems will be of a nursing nature but also personal problems loom large for our staff – The attender or sweeper who knows that there will not be enough rice to last until the end of the month for his family – the nurse whose marriage has been arranged and who is concerned as to whether the one chosen for her is a committed Christian.

At the end of the day I will have communicated with an enormous number of people – the sick, the sad and the worried; the rich and the poor. Many people will have come from distant places – Nepal, Bhutan, Bangladesh. They have come because they have heard that people care for you in CMCH. What an opportunity I have to tell them why.



YOUTH FOR CHRIST

'What does the future hold?'

FOURTEEN excited teenagers are waiting at the local station when I arrive. It is 10.30 pm on Friday evening and we are off for a week-end together up in the hills twelve hours journey away from Vellore. As I try in vain to sleep comfortably on my wooden berth the girls chatter happily far into the night. They are part of the Girls' Bible class which I take each Sunday morning at our local church. Mostly daughters of our staff at the hospital they are English speaking and very intelligent. What does the future hold for them? In school and college they will face fierce competition. They come from Christian families and they are growing up in a strongly Hindu society. My prayer is that they might each give their lives in total commitment to Christ for whatever the future may bring.

WHERE FAITH AND COMMITMENT MEET

'It's a privilege to help these folk grow in their knowledge of the Lord Jesus'

DARKNESS has descended as I find my way down a village street by torch light. The air is hot and still and I have to be careful not to step on sleeping children or be tripped up by the pigs which suddenly cross my path. I can see the Petromax lamp now, burning brightly and shedding its light through the open door of the little mud and thatch church.

Inside people have gathered for Bible Study. The children are waiting expectantly for a story and already the singing has begun. With drums and tamborines and an ancient accordian the little building shakes with the sound of music.

This is a sweepers' village and the home of many of the staff from the hospital. If you want to learn about generosity and trust in God you must come here.

Every week these people come on Wednesday night to sing and study God's Word. At the end of the evening when most of the children are sleeping we sit and drink coffee together while two of the men meticulously count the offering. They are saving for a brick built church which has been a dream for many years. A place where they can sit and worship God without the monsoon rain dripping through the roof and the rats will no longer be able to run along the top of the mud walls. These people have a deep and simple faith. What a privilege it is to help them to grow in their knowledge of the Lord Jesus.

WHAT ARE YOU TRAINING FOR?

'The doctors of the future'

OUT at the College campus an eager group of medical students listen to a lecture on Pathology. One of these students is from Bangladesh – the son of a doctor from our BMS hospital in Chandraghona. These young people are the doctors of the future. Once qualified the world is at their feet. Where will they go? Who will they serve? – the 80% of their own people who live in India's villages, or will they be drawn to the lucrative posts in the Middle East, or the comforts and affluence of the West? What is most important is that during those years of study in Vellore they will be faced and challenged by Jesus Christ. That is why at the end of a day at the hospital on a Sunday morning after church I am eager to accept the students' invitation to take 'Hostel prayers' or talk to a fellowship group.

HOME – THE PLACE OF GROWTH AND LOVE

'Pray that we may know God's will'

'AUNTY, I need two rupees for school tomorrow.'

'Aunty Ann, my sandal strap has broken.'

'Aunty, David (our servant boy) has fever and won't be coming to cook supper tonight.'

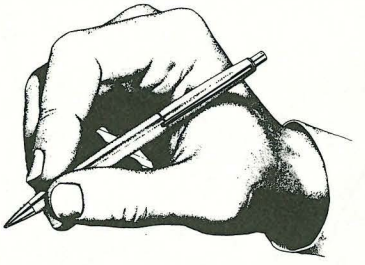
'Aunty please could you find me another book to read this week-end? I have read ALL the books in our book case now.'

A normal family? Yes, we hope that is what has been created in our home at the College Compound four miles away from the hospital. At 6 pm when my Australian nursing colleague and I arrive home the worries of the day are forgotten as we share our rice and curry meal together, and listen to all that has happened at school.

Who are these children and where have they come from? They are the beginnings of a hostel for children whose parents are working as doctors in the rural areas of India. Educational facilities for children are very basic in the villages of India and those committed to serving God in these areas face considerable problems. Here in Vellore we hope to establish a hostel where these children can live during term time, where they can study in a good school and in the holidays return to their parents in the villages. Land has been purchased and now money must be raised to build the hostel. It has been exciting to see God's hand at work in the midst of the problems and difficulties. Pray with us as we continue step by step to discern God's will.

Statistics can be impressive but it is individuals that are important – the child and the teenager, the poor villager and the rich business man. In their need, the love of God reaches out offering fulness of life in Christ. To witness to that love in Vellore is for me a great privilege. It is also a great responsibility.

REFLECTIONS



GOOD SAMARITAN REVISITED . . .

THE traveller, the robbers, the priest, the Levite and the Good Samaritan are all very familiar to us, but how do we relate to all these characters? For instance, how do we view the traveller left beaten on the road? Who is he?

Enrique Dussel, a church historian from South America, posed the same question to a meeting of the World Council of Churches.

'The professional theologian would have seen someone else and answered "the poor person; Jesus, who identifies with the hungry". But a Christian base community in Brazil answers differently: "We are the traveller. The man robbed and left half dead is ourselves, the people" (note the new subject, the change of perspective).

'And who are the robbers? "Those who take our lands, who rob us by raising the fuel prices, the armed forces who abuse, torture and murder us. . . ."

'And who is the priest who passes by first? "He is like priests and pastors who talk much but do little for us. The Levite is like politicians who promise lots of things but never come through."

'And who is the Good Samaritan like? "Like Archbishop Oscar Romero who really was with his people".'

The poorer people respond to the isolation of the 'Jericho Road' by building themselves into a community, believing that what happened to the lone traveller will not happen if travellers walk together.

'Once community members "recover" God's Word, they make it their own. . . . The people appropriate God's Word with far more wisdom and use it to shed light on the Kingdom's "here and now" presence.

'. . . "theology done by poor people" . . . heralds a new age for theology; it is a new interpretation. Christian base communities are the focal point for this theology's production, expression, sharing and growth, and it is not easy for professional theologians to identify fully with it unless they listen.'

. . . THEN THE EYES OF THE BLIND . . . SHALL BE OPENED . . .

HAS your time of Bible reading become a rather staid, uninspiring affair? Has that first joy and excitement in exploring the word of God slipped away into the 'routine rut'?

Perhaps we need 'new eyes' to rediscover the richness and newness of the living word.

Allison Isaacs, BMS teacher in Upoto, Zaire, writes that her 'classes are also going well, though sometimes there are surprises. One day, Janet Wilson fitted a lady from the beginners' reading class with a pair of reading glasses (second hand ones from Britain) after which she proceeded to read a whole chapter of the Bible!'

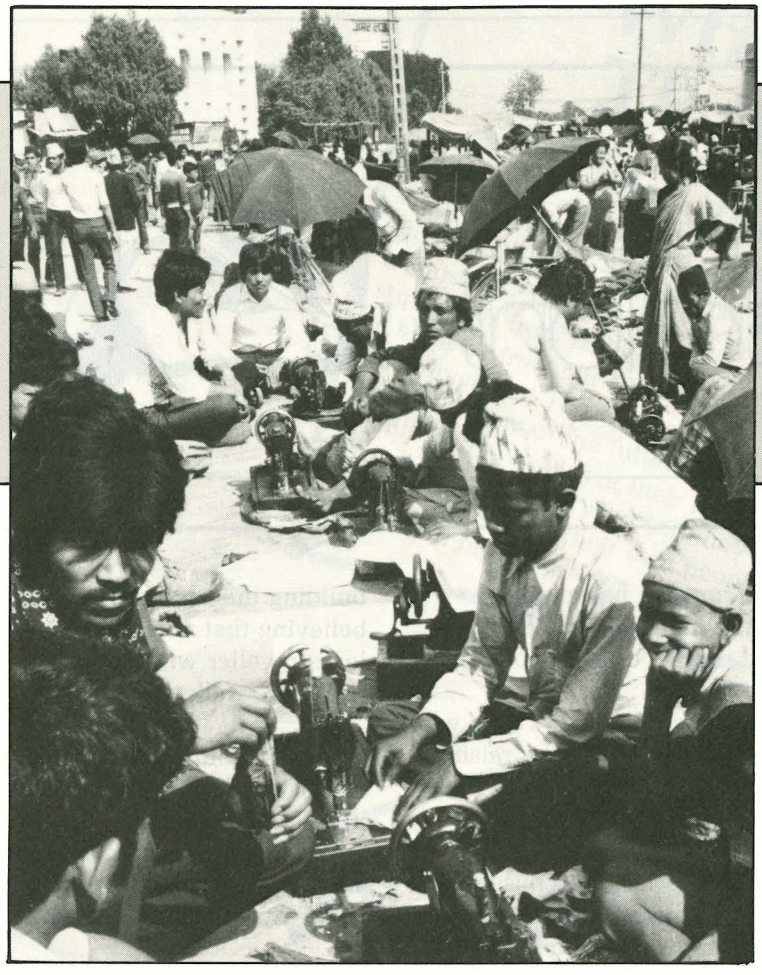
Then there is the blind Russian woman who received the first braille copy of the Gospel of Luke in Russian, provided by the Baptist World Alliance. When she opened the Gospel, she 'read' with her fingers Luke 1:28, 'The angel came to her and said, "Peace be with you! The Lord is with you . . .".'

The woman broke down in tears and said to the one who had handed her the Gospel, 'It is as if you are the angel of the Lord who has appeared before me. . .'.

That woman has since led other sighted friends to faith in Jesus Christ.

Follow me follow you . . .

At the end of a carol concert in a Central London Baptist Church, members of the choir were searching for the way out. Leaving down the back spiral staircase a concerned voice was heard below, 'Don't follow me, I'm an Anglican!'



'I know you th

say Ian and Sally Smith 'but is it what I'm really saying?'

OFTEN when we view third world communities which have been in contact with Westerners for long periods of time, we see that a transformation has indeed taken place in people's attitudes and lifestyles. In many cases this has been for the good with improvements in levels of health, education and economic status.

However, there are also many who seem to have adopted bad western values and practices, particularly the search for material wealth. The social disease of western culture, seem to become more apparent with an increase in alcholism, divorce, abortion, and the break up of family life. No doubt urbanization and industrialization along with other influences have been a part to play in this process.

Wrong perceptions

Should we expect communities where western Christian missionaries have been present for some time to be any different? I can't say whether, quantitatively, the level of the problem is any less in such places, but unfortunately it does seem to be present — why is this so? Perhaps one of the reasons is the fact that we think that what we are communicating is not necessarily what people are perceiving. Most of us are aware that there is often a vast difference between what we want people to understand, through our words and actions, and what they actually perceive.

At other times we are not consciously trying to communicate anything particularly, but nevertheless, people are influenced by what we do and say without our realising it.

These problems are bad enough when we all come from the same culture and speak the same language — but when we find ourselves amongst people, who not only speak a different language, but have completely different cultural values and practices, the problem is magnified considerably.

As we work in Amp Pipal, a small village in the hills of Nepal, in the UMN hospital there, we see these problems occurring time and time again, particularly in the areas of faith and health.

Some examples

A few examples might help to illustrate this:

What would you think of if we asked you to list the most important things you need to live?

Try making a list of six things in order of importance —

1.
2.
3.
4.
5.
6.

Presumably most people's list would include food, clothing and housing as priorities fairly high up, with perhaps

ink you know what I mean . . .'

health and education not far behind, and where, too, would faith go?

As we work in the field of health, we tend to have a rather inflated view of the importance of our work, and think people should regard health as quite a high priority, we get quite frustrated when people aren't so bothered. For many people in Nepal their list of priorities would be very different from ours, and the desire for a road, or for improvements in agriculture or animal health might be way ahead of the desire for improved personal health.

Priorities

For instance, if the buffalo is sick, and the youngest child is sick, which should be treated first? For us the decision is easy, but for them it is less so; if they treat the baby first, and the buffalo dies, then their source of income (milk) is lost, and fertiliser (dung) is gone, so the whole family suffers as the crop fails. Often they would therefore choose to treat the buffalo first, for the sake of the whole family.

Another example — what is the first thing you think of when you hear of 'health care'? Again try writing a few ideas down.

For us, priorities would include:

- local community involvement.
- encouraging people to look after themselves better, eg the importance of hygiene, the use of nutritious foods.
- teaching people how to prevent or treat common diseases simply and early, eg using rice water to prevent dehydration in diarrhoea.
- emphasizing the importance of breast feeding and immunizations, and regular check ups for young children and pregnant women.

So often though their priorities are very different for example:

- medicines
- hospitals
- doctors
- free health care

When we speak of health
WE MEAN: HOW CAN WE HELP YOU TO HELP YOURSELVES.

THEY HEAR: HOSPITALS, MEDICINES, DOCTORS

What then of faith? When we speak of the Good News of Jesus Christ what do they hear, and what are we trying to say?

What are we saying?

What do our actions and our lifestyles communicate too? Are we any different from other Westerners who don't share our faith in the Lord Jesus Christ? For us in Nepal it is particularly important, as we are forbidden by law from 'proseletysing' and therefore place a much greater emphasis on the importance of sharing our faith through our actions and lifestyles.

So often though it seems that what people perceive in us is not Christ but opportunities for:

- jobs and security
- interest free loans
- gifts
- food, clothing, etc

Of course we long to fulfil many of these valid needs, but we are in danger of creating *dependence* — people are unable to live *without* us, and of creating 'rice Christians' — people who hope that it they please us by 'becoming Christians' we will be more inclined to help them materially.

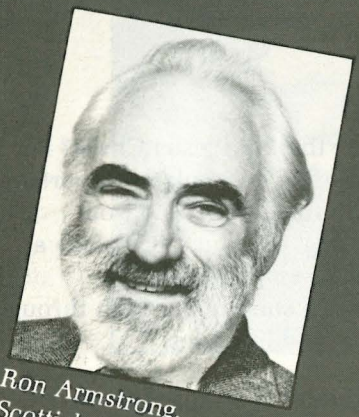
When we speak of Christianity

WE MEAN: JESUS CHRIST AS LORD
THEY HEAR: WESTERN LIFESTYLE, JOBS, MATERIALISM.

Let's praise God that despite these many preconceptions and false perceptions, He is still able to use us to bring 'The Good News' of wholeness through Christ, but please pray that we might learn to watch our words and action, as we serve God in the areas to which He has called us.

TALK ABOUT

AREA REPRESENTATIVES



Ron Armstrong, Scottish Representative

BMS Representatives are not found, ready made, lying on a shelf, packaged and prepared for use. The BMS special committee, delegated with the tasks of interviewing candidates and making recommendations for the four new representatives' posts, will, I am sure, agree with this. Each man is different. Each comes as the end-product of a long process, an amalgam of conversion and Christian commitment, early education and then specialized training, several years in pastoral ministry, education or other work, in which one's gifts are honed and developed; then the whole mixture is permeated with many years of Christian maturity, varied experiences in Christian communication, and skills in dealing with people. Finally there is the total commitment to the task of world mission and the call of God to his appointed task.

My training for the ministry consisted of six years in the Scottish Congregational College and then at Spurgeon's College. Pastorates followed at Tyndale, Reading; Cathcart, Glasgow; Dorking; Durham Road, Gateshead; Viewfield, Dunfermline, culminating in the call to serve as Scottish Representative of BMS in April 1982.

This is a specialized task, demanding gifts and expertise I hardly knew of before, teaching, administration, committee work, organization, and motivating pastors and churches in BMS support. Last year, within one week, I was preaching at the most northerly Baptist fellowship in Britain, Sullam Voe, Shetland, and then down to the most southerly Baptist Church in Scotland at Wigtown. I greatly enjoy my work, and while missing the joys of the local pastorate, I find ample compensations in meeting new people, making new friends, visiting churches and places I'd never known before (including Zaire this year), relishing being part of a larger team committed to the same task, and facing a varied, stimulating, and challenging programme, which is never the same in any two weeks.

My main work involves deputation visits to churches throughout Scotland, planning missionaries' deputation visits, helping with missionary education and training in local churches, interviewing potential missionary candidates, representing BMS wherever necessary, especially in close liaison with the Baptist Union of Scotland and its committees, keeping people informed about the Society and generally seeking always to bring world mission from the circumference of the local church's life right into the centre, where it belongs.

As I join in welcoming the four new representatives to the team, I look forward in this New Year, to another twelve months of travel, challenge, opportunity, learning and recommitment to the call of God in the work which BMS has entrusted me. 'Expect great things from God — attempt great things for God' — AND I DO!

Roy Turvey, Representative for the North of England

THE call to the ministry for me was a call to be the minister of a church with all that is involved in that — preaching week by week, being the pastor of the people, enabling the church to fulfil its role of mission in the world. It was then, a difficult decision to leave that and take on a role of Area Representative and be an 'experiment'.

Fortunately that experiment has been a success and the result has been to appoint representatives to cover the whole of the country.

I am sure that this, a far-reaching step for BMS, is the right one. There is the need for continuing education in world mission in our churches. We can all too easily be concerned with our own survival as churches or get caught up in our own little patch that the call to go into all the world can be ignored or go unheard.

The role of an Area Representative has grown as churches have become more and more aware of the services that can be offered. And of course, we should have learned before we did, the lessons that Wales and Scotland have taught us about the need for such people.

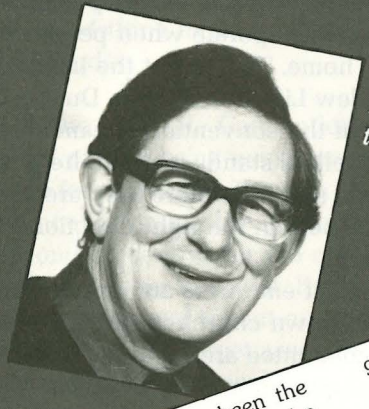
What has been done? How have the churches and the cause of world mission been served?

- helping with deputations and developing new forms
- training missionary secretaries.
- helping ministers and churches with programmes centred on world mission
- arranging conferences for various churches and church groups
- introducing overseas visitors to churches
- visiting ministers' fraternals and conferences
- making known the needs for personnel
- encouraging giving and prayer support
- supplying matererials and ideas for Family Church and house groups
- representing BMS at interdenominational events, Spring Harvest, Filey Week
- acting as resource person and 'clearing house' for ideas from various places
- talking with possible missionary candidates

I hope that with the extension of my area to cover the Yorkshire and Northern Associations there will be an emphasis on training the key people in the different church groupings — auxiliaries and districts.

The role of Area Representative is an exciting and challenging one and has an important part to play in God's mission in the world today.

Roy Turvey



Peter Briggs, Representative for the Midlands

PETER BRIGGS has been the Honorary Representative for the West Midlands Area for the past three years. He previously spent twelve years working with the Church in Upper and Lower Zaire. Subsequently, he was the headmaster of a residential school for maladjusted children for fourteen years. He now takes on responsibilities in the East Midlands as well as the West.

He says: 'It has been my privilege to serve the churches of the West Midlands by keeping them informed of what is being done in their name overseas in the churches in which they are in partnership.

'We look forward to a residential conference on Mission in all its aspects at St Edward's, Malvern this month and to a second Gale Force Area Day at the Showground in Stafford in 1987. Day conferences for leaders and those with a special interest in world mission have been suggested to groups in the West and three are in active preparation.

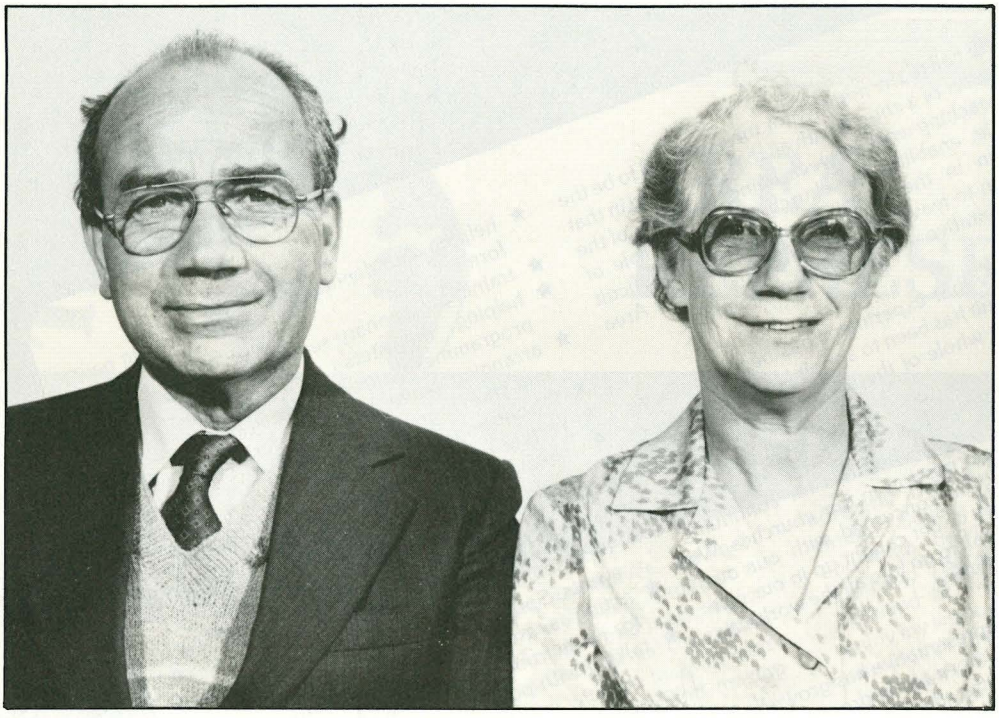
'It has been encouraging to receive so many invitations to establish contact with churches in the East Midlands. These began with a New Year prayer meeting at Leicester which I was able to attend with the Area Secretary. As we remember the Prayer Call of 1784 and the Society's two hundredth anniversary in 1992 a suitable preparation would be to see a BMS calendar in the home of the member of every congregation, a Prayer Guide in the home of every church member and a monthly *Missionary Herald* in the home of every deacon.'

MISS Mary Powell is the longest serving of the BMS Representatives. She was appointed in 1970 as one of the two Welsh Representatives. Her work has mainly been concentrated amongst the women. She organizes conferences and speaks at association meetings and rallies as well as doing deputation work.

Before joining the BMS staff, Mary served for 20 years as Secretary for Women's Work in Wales with the British and Foreign Bible Society.

Her colleague, the Rev Carey Garnon, is well known in Wales as a preacher and broadcaster. He was appointed in 1979 as BMS Welsh Representative, and has travelled extensively in the task of encouraging the churches in Wales to be involved in world mission. At the moment Carey is still recovering from injuries sustained in a motoring accident last August. In the meantime his duties are being covered by the BMS Welsh Sub-committee.

Carey began his ministry at Bridgend in 1948 and moved to Capel Gomer, Swansea in 1961 remaining there until September 1979.



Gwyn and Joyce Lewis

NEW LIFE CONVENTION

'Will you join with us in prayer,' says Gwyn Lewis

THE New Life Convention — a coming together of churches in northern Bangladesh — is now an annual event. This year it will take place at Auliapur Lutheran Mission, Dinajpur, between February 20-23.

The aim of the convention is to renew and deepen the spiritual life of the churches. Organization is kept to a minimum with a committee as representative of the different churches as is consistent with people keen enough to give extra time on top of their regular commitments. All committee meetings start with a good long time of open prayer.

There is no budget, only a loosely calculated target of needs, no fund raising and no official funding. Support comes entirely from unsolicited giving. Last year, one third of the giving came from the people who attended the convention.

Different centres

Each year the convention is located in a different denominational centre. People from all churches attend — Baptist, Lutheran, Churches of God, Church of God, Church of Bangladesh, Catholic. At the first convention in 1973 70 people came to hear twelve speakers. One of the speakers, Dr Ivor Ben Wati from India, predicted that the time would come when there would be seven times 70 in attendance.

Last year, at the Lalmonirhat Church of God Centre, this target was reached and passed with a maximum attendance of 500.

In 1973, when there was a big influx of new converts from other religions, there was a focus on the nurture of new Christians. Over the years there has continued to be a welcome to people of other faiths, but the focus has moved to conventional Christians of all ages. Until those who call themselves Christians get right with God there is a barrier to bringing others in. The challenge has been to deeper faith and a reward encounter with God.

Counselling

Last year at Lalmonirhat more than 100 people came forward for spiritual counselling. Most of them were under 21, or even under 15, but there was a number of adults. Some came with a wide range of spiritual problems, but most came simply to commit their lives to Jesus Christ as Lord and Saviour. This is an emphasis sadly lacking in Bangladesh, where the majority of Christians are 'born into the Christian community' without ever having made a personal commitment in their lives.

It is all too easy to whip up emotions that will evaporate when people go back home. That is not the intention of the New Life Convention. During the time of the convention a team of counsellors stands ready to help people sort out where they are and to point them in the right direction.

Names of enquirers are referred back to their own churches and members of the committee are ready to follow up the enquirers in their local situation. Counsellors are encouraged to write personally at least once to each person that came to them for guidance.

Challenging

Last July our colleague Chuni Mondol, my wife Joyce and I went back on the invitation of the local church to Lalmonirhat for a one day follow up class. 40 people attended, most of them young people, to learn more about going on with Jesus. Each afternoon of the convention, the whole company divides into sections, men, women, and young people. Missionaries and national leaders work together to help these separate groups to enquire more deeply, or understand more simply the meaning of the morning messages. The evenings are given to worship and

challenging messages.

Over the years, children's meetings have become a special feature of the New Life Convention. Children as much as anyone have come to look forward to meetings in the morning and afternoon with Golap Di (Valerie Hamilton) and it was wonderful to see a number of them among those who gave their lives to Jesus and wanting to go on with Him.

So what is the value of an annual convention of this nature? How can people be expected to be spiritual in their outlook, when their material needs are so great? We believe that spiritual needs, far from being a way of escape, are the key to the human dilemma. Man's deepest need is for God and his primary obligation is to God. Without making a decision for God man is incapable of making any stable decision. That is why men and nations are drifting to destruction in the world today.

Through the New Life Convention our aim is not only to bring young people to decide for Christ, but through commitment to prayer the churches will become fit centres for the nurture of those who come to Christ. Every year a prayer appeal is sent out to all the churches in the target area urging them to pray for the coming convention and for the spiritual renewal within the churches. We believe in prayer and we believe in miracles. One day, through the power of prayer and the signs and wonders from God, we are going to see New Life throughout all the churches of Jesus Christ in Bangladesh.

Join us

Our request to the readers of the *Herald* is that you will join us in prayer especially for New Life Convention, 1986; for the speakers, the Rev Prokash Yesudian from South India, and the Rev Jason Das from Dhaka, Bangladesh; for those who will attend and respond to the challenge and for those who serve and counsel, that it may be a time of great blessing.

From Mrs D M Acton

I was much struck by the daring and important article by Fred Stainthorpe in October's *Herald* because it pinpoints an age old dilemma. The sad truth that 'Reports in the *Missionary Herald* no longer tell of the conversion of sinners' crystallised for me the undefined feeling of disappointment that one senses in reading it, despite the high quality of the writing and production.

If a church in this country opens a community centre, a playgroup and an old folks' club, but ceases to win converts, one feels that it is being deflected from its primary purpose. Services which were probably intended as a bridge to the community for the purpose of evangelism may become ends in themselves, absorbing the time and energy of church members, turning them perhaps from soul winners into do-gooders without time to form real relationships.

One is tempted to suggest that social improvement should be sought rather by political means in which suitably gifted Christians in the caring professions working and witnessing within a secular framework.

Whatever the validity of this, the fact remains that people will give generously when either acute physical deprivation is revealed (witness the famine relief funds) or when real spiritual advance is evident. Despite being deeply conscious of the heroic devotion of many doctors, nurses and teachers, they feel less enthusiasm for supporting hospitals, schools and colleges that are not, to all appearance, winning converts to Jesus Christ and they will divert their giving to societies that are. Whether they should or not, this is an observable fact and no harangues from missionary secretaries like myself seems to change this.

This tendency is reinforced by a growing suspicion that western medicine and western education themselves stand in need of reform. A recent article in the *Missionary Herald* itself suggested that indigenous medical expertise may sometimes effect a cure where western medicine has failed.

An interesting demonstration of these facts has occurred in our church in recent years. For some considerable time, we have followed the hospital work at Chandraghona and in particular that of Jean Westlake, the Nursing Superintendent, who was a local girl. A year or two ago she decided to devote her afternoons to direct evangelism. Slowly humble women were won for Jesus Christ and sought baptism. I can testify that more real interest was aroused by this than by reports of hospital work or even agricultural work.

Should the BMS rethink its policy and priorities and revert to the New Testament pattern of mission, which was preaching and church planting, if need be in the teeth of persecution. When missionaries have died for the faith, they have seldom lacked support or successors. One thinks of the priests trained at Douai and sent back to England to face almost certain torture and death.

One shrinks from writing a letter such as this since it may seem to undervalue the bravery and self sacrifice of our missionaries but they have a right to look to the home base for overall strategy. We know they would dearly love to win converts. Let us set them free to do so. If they preach faithfully in season and out, we will back them with our giving and earnest prayers and trust God to give the increase.

MRS D M ACTON

Missionary Secretary
Brentwood Baptist Church

The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

MISSIONTALK

GOLDEN CELEBRATION

THE Baptist Community of the River Zaire celebrated a very special occasion on 1 December. It was the Golden Wedding anniversary of the General Secretary and his wife — Pastor and Mama Koli. The actual anniversary was in 1984, but it took some time to organize the event.

A special open air service was held at the Lisala Church in Kinshasa, and several important government officials joined the congregation for the four and a half hour service.

The Kolis have 45 grandchildren and five great grandchildren. Many of them shared in the service, when the Koli family sang a hymn.

BI-CENTENARY

PLANS are going ahead to celebrate the 200 years of BMS life. A working party has been formed to make suitable arrangements to mark the anniversary in 1992.

The Society has also asked Dr Brian Stanley, of Spurgeon's College, to write the history of the BMS — the first 'distinctive and scholarly' one for over 100 years.

It is felt that there are many former missionaries and families of former missionaries who hold collections of interesting papers relating to the work of the BMS. Dr Stanley asks that if anyone has such papers, or knows of their existence, will they please contact him.

In addition to the work undertaken by Dr Stanley, the BMS will also produce a shorter paperback version of its history, which it hopes will be popular in Christian bookshops and on church bookstalls.

A QUITE REMARKABLE MAN

JOHN CARRINGTON, missionary, linguist, botanist, teacher, handyman, but most of all 'a humble follower of Jesus Christ who lived for other people', died suddenly on 24 December.

A thanksgiving service was held at Salisbury Baptist Church on 6 January, when the Rev Angus MacNeill spoke of John Carrington's missionary service since sailing for Zaire (the Belgian Congo) in August 1938. We shall be printing the text of that address next month, and a fuller account of the service attended by many of John's former colleagues.

CHURCHES' GIVING

ALTHOUGH at the time of going to press the Society's accounts were not complete, it appeared that once again the churches had given well towards the work of world mission in which the BMS is involved. At the December Finance Committee it was reported that £1,994,837 had been received — an encouraging 8.4 per cent increase on the previous year's figure.

The Society gives thanks to God for so many churches and individuals who share a commitment to the worldwide work of the Gospel.

However, the giving was still £44,000 less than had been hoped for, and it appears that, when all the sums have been done, there will be a deficit of about £25,000. This means that if the Society is to embark upon all that it believes God is calling it to do in the expansion of the work overseas, then the appeal for the current year must be for an increase in giving of 17.2 per cent.

LINK UP DESPITE FOG

FOG delayed the arrival of Stuart Christine at Newbridge Baptist Church, Birmingham on a Sunday in December. This caused no problem as Stuart and his wife Georgie and their three children were there for the day. The church had organised a fellowship lunch after which Stuart showed slides of the growth of the church at Rondonopolis in Central Brazil. The minister of Newbridge, John Watterson had arranged this Link Up with Stuart after they had studied together at Spurgeon's College.

Stuart visited Newbridge two years ago and will be visiting again on his next furlough. The day visit enabled the members of Newbridge really to get to know the Christine family and this will certainly help them in their prayer support.

In addition to this link, Newbridge has a close tie with Kin and Sue Liu, once members of the church, but currently serving at the Patan Hospital, Kathmandu, Nepal.

CHINA'S OPENING DOOR

AFTER more than 30 years the BMS is once more looking for personnel to serve in China. Along with other Christian organisations the Society is looking for qualified teachers of English, preferably with TEFL qualifications, to serve in China from August 1986.

The last BMS missionaries left China in the early 1950's, but now we are joining with other churches and missionary societies to respond to a request from Amity Foundation, a Christian sponsored foundation in China, for teachers of English.

100 years old

The New Zealand Baptist Missionary Society has just celebrated its centenary. The 100th Assembly which was held at the beginning of November was described as a 'Bang up thank you to God for what He's done over the past 100 years'. The NZBMS began in a manner very similar to the BMS. The conviction of a small group of people led to a missionary from New Zealand going to what is now Bangladesh in 1886.

Former missionaries and missionaries on furlough were given a place of honour at the celebrations. Special guests included Mr Samson Chowdhury, President of the Bangladesh Baptist Fellowship and a Vice President of the Baptist World Alliance, who represented his country at the celebrations. A Centennial Special Appeal will be held in May/June, 1986, with a goal of $100,000. This money will be used for leadership training in Asia, and for literature projects.

The Rev Roy Bullen of the *New Zealand Baptist* writes,

'The centenary doesn't finish with the Assembly. It only introduces several months of praise and challenge. Pastors and church secretaries need to plan now for the special series of missionary studies for 1986.

'When any person becomes a hundred, most think that death is shortly around the corner. This is not the case for the Missionary Society. The 172 missionaries who have gone to our new areas did not do so to see the work fold up. They preached a resurrection faith. They told of a God who is forever renewing. Everybody can have a second chance.

'Next Assembly heralds the beginning of the new century. Our methods may change, our personnel certainly will, our spheres of work may vary. However, until He comes again, His Great Commission remains, His Gospel must be preached.'

The BMS sent a message of congratulations during the General Committee meetings in November.

FORMER BMS CHINA MISSIONARY PUBLISHES BOOK ON 87th BIRTHDAY

ONE evening last October about 80 members, friends and relatives packed the hall at Stirling Baptist Church for a 'book party' to launch the Rev George Young's second book entitled *The Fish or the Dragon.* Prominently on display was a large birthday cake accompanied by one symbolic candle for it was the author's 87th birthday and the assembled company voiced their congratulations in singing 'Happy Birthday to You' as a partner from the printers presented the first copy to the author.

George Young served with the BMS in China from 1925 to 1952 and then became minister of Adelaide Place Baptist Church, Glasgow, from 1952 to 1968 retiring at the age of 70. It is from his experiences of working for God in the two cities of Sian and Glasgow that he draws much of the material for his book and with it the title *The Fish or the Dragon* — the fish as an early symbol of Christianity, and the dragon as the ancient symbol of China.

He points out that it was said of the first century Christians that they turned the world upside down whilst today, in the twentieth century, it seems to be the Communists who are doing this while the Christians are asleep or busy doing their own thing unaware that there is a war going on. Compared with the evangelists of Mao's era we are silent, tongue tied and ashamed to speak of Jesus to the people we meet every day even though we live in a world with battles raging on the spiritual plane. Mr Young challenges us to become aware of the intense reality of the global spiritual war — he quotes J. B. Phillips' translation of 2 Corinthians 10:3 'The battle we are fighting is on the spiritual level. The weapons we use are not those of human warfare but powerful in God's warfare for the destruction of the enemy's strongholds'.

In a propaganda leaflet Chinese Communists acknowledged that our gospel is much more powerful than their Marxist philosophy but pointed out that they believed what they preached, practised it, and were prepared to sacrifice everything for it. Many Chinese were educated in the West and Mr Young wonders why more of them did not become Christians. The answer he frequently got was 'In your Christian nation we did not see people living like Jesus whom we admire.'

In the Communist ideology he finds much to respect and learn from, for instance their sheer dedication and commitment to the cause; their self sacrifice for the good of the people and the furtherance of their ideology; the way in which Mao's revolution cleaned up Chinese society and improved the general standard of living. We can learn from their learn-practise groups, the time they spend reading and meditating on Mao's Little Red Book, and their vitality and zeal in evangelism.

Throughout the book example after example is given of how the fish has triumphed over the dragon both in Glasgow and in China. Several testimonies are shared telling how God has changed lives, reconciled people, united families and revived churches. But these victories don't just happen, they are the result of the power of God working through the lives of dedicated and praying people.

When you read this book you will certainly be challenged — challenged about your level of commitment to Christ, about getting your priorities right, about spending more time with God, and putting more of yourself into His work.

The book has been published by the author and copies can be obtained from the distributor Mr A Bennett, 10 Cult Road, Kirkintilloch, Glasgow G66 5JR, at £2.50 each including packing and postage. Cheques should be made payable to G A Young.

The author — Rev George A. Young and his daughter, Margaret. Greeting Chi Khen Dam, Chairman of the Glasgow Chinese Christian Fellowship at the book signing following the book launching on the date of publication October 10th 1985, coinciding with the author's 87th birthday

For Your Prayer Diary

TRINIDAD AND TOBAGO
26 January-1 February

With 21 churches and 3,200 members, the Baptist Union of Trinidad and Tobago is strengthening its work on the islands. Ken Cadette is General Secretary and leads the Union in its current emphasis on Stewardship and Evangelism. One of the most pressing needs is for a structured approach to Christian Education in the churches. Also badly needed are well trained pastors and church leaders. Mike and Val Bonser have gone to Trinidad to help in the Leadership Training Programme and other vital areas. They recently wrote saying: 'Please pray for pastors and delegates to the Annual Assembly; for wisdom and understanding; for patience and a deep and genuine commitment to the ongoing work of Christ through the BUTT, its Divisions, Departments and Schools.'

ZAIRE – BOLOBO
2-8 February

The BMS shares with the Baptist Community of the River Zaire in medicine, secondary education and theological education in Bolobo. During this month, various districts will be holding their Annual Assemblies. Rev Eboma is the Regional Secretary who will travel around to all of these. Richard Smith, a nurse, has recently returned from Bolobo, which, he reports 'is in the grips of a measles epidemic. In one village alone over fifty children died from the disease and its complications. We desperately need more personnel, more vaccine and more time!' Rosemary Giboney has gone temporarily to Bolobo from Ntondo to provide necessary cover whilst BMS nurses are on furlough.

INDIA – WEST ORISSA, BALANGIR
9-15 February

Times are not easy for church workers in India. Where there were once over 200 BMS missionaries, there are now only seven. Remember the work of the church in Balangir and pray for revival in the region. Carol Whitmee is Superintendent of the Naba Jyoti Girls' Hostel on the Mission Compound, and leads the Girls' Brigade. She writes, 'There are many signs that all is not well, and I feel that the causes of the problems are spiritual. I would really value your prayers. . . .' Heavy rains have also caused damage to homes, 'One man told of how all his possessions have been lost after the roof and walls of his house collapsed burying everything underneath.' Remember all those affected.

BRAZIL – NATIONAL CONVENTION
16-22 February

The Brazilian Baptist Convention incorporates 3,060 churches with 578,440 members. The Convention which began in 1882 has been considerably blessed. It is now one of the strongest Baptist groups in South America. It places strong emphasis on evangelism and mission. The World Overseas Mission Board supports over 80 missionaries overseas in every continent. The Home Mission Board supports over 300 workers who strengthen national work, especially among rural, tribal areas. Pray for Orivaldo Pimentel Lopes, the General Secretary. Pray for the continued partnership between the BMS and BBC.

HOME
23 February-1 March

The most important source of support for the BMS comes from people committed to pray for its work. This week, remember these people involved in the day to day running of the Society. Richard Rathbone and Ruth Murley, BMS Medical Dept., the nine Area Representatives, especially the five recently appointed, Mr R Camp, Mr D Hammond and Rev Roy Cave who organize the BMS Stamp Bureau, the Baptist Men's Movement led by Tom Markie, the Baptist Housing Association and George Roberts, secretary of the Missionary Literature Association.

THE NEW HYMN BOOK — INTERIM REPORT

The Committee appointed by the Psalms and Hymns Trust to make plans for a new Baptist Hymn Book has already been kept busy — thanks to the good response from individuals and churches to our appeal for suggestions and new hymns. One thing is clear — the end-product is going to contain far more variety in words and music than any of its predecessors, reflecting the diversity in our worship today.

Now that we are into the New Year, it's a good time to remind you that we are still keen to receive more comments and suggestions on structure, style and format, not to mention suggestions of particular hymns you would like to see included which have been published elsewhere recently.

There is still time, also, for the poets and composers in our ranks to offer their original work. We have in fact received quite a number of original hymns mostly of the conventional type. We suspect, however, that among our churches there must be quite a lot of new material being composed which is of the 'song' rather than the 'hymn' type. We would like to see more of this, and no-one should feel inhibited from sending us their work simply because it doesn't seem to fit what has usually appeared in a 'hymn-book'. So please don't let your creative friends be too modest!

To enable us to cope with the material, please write for the appropriate forms to: The Secretary, The Psalms and Hymns Trust, Baptist Church House, 4 Southampton Row, London WC1B 4AB.

The deadline is 20 March 1986.

MISSIONARY MOVEMENTS

Arrivals

Miss J. Parker on 3 November from Bolobo, Zaire.

Departures

Mr and Mrs D Kerrigan & family on 4 November to Chandraghona, Bangladesh.
Miss C Trundle on 10 November to Pimu, Zaire.
Rev & Mrs N B McVicar on 14 November to Dhaka, Bangladesh.
Miss A Bothamley on 19 November to Vellore, India.
Dr E J Marsh on 27 November to Berhampur, India.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (November 1985)

Legacies	£ p
Mrs Edith Dorothy Armstead	1,000.00
Mr Stephen Bee	393.84
Mr W D Johnson	200.00
Miss J W B C McGowan	100.00
Miss E A Perks	3,500
Miss M L Shepherd	98.02
Mrs Edith Lillian Theobald	1,000.00

General Work
Anon: £78.00; Anon: £5.00; Anon: £10.00; Cymro: £25.00; Anon: £4.05; Guidance: £40.00.

Women's Project
A Sister in Christ: £10.00.

Gift and Self Denial
Anon: £1.28; Anon: £2.00.

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FELLOWSHIP HOLIDAYS — 1986

April 3-15	The Holy Land	Rev Neil Hall
April 7-14	Portugal	Rev Frank Wiltshire
May 23-June 6	Majorca	Rev Douglas Monkley
May 31-June 7	The English Lakes	David Rutland (BMM)
31-June 14		
June 7-14	By Coach to Caen and St Malo	Rev T. Tatton
July 5-12	Walk the South Downs Way	Rev John Glover
August 16-30	Yugoslavia	Rev Dan Weller

For Brochure please write to:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE

NOTICE BOARD

BMS SUMMER HOLIDAYS 1986

Penzance: 2-9 August
Pitlochry: 2-9 August
Eastbourne: All ages: 26 July-9 August
Eastbourne: Young people: 9-23 August
PHAB: Dover: 26 July-2 August
PHAB: Whalley Abbey: 31 Mar-5 April

Write to Rev D Martin for brochure and booking form.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Agriculturalists

Teachers for the British Association School in Kinshasa, Zaire, and the Christian Primary Education Centre, Dhaka, Bangladesh.

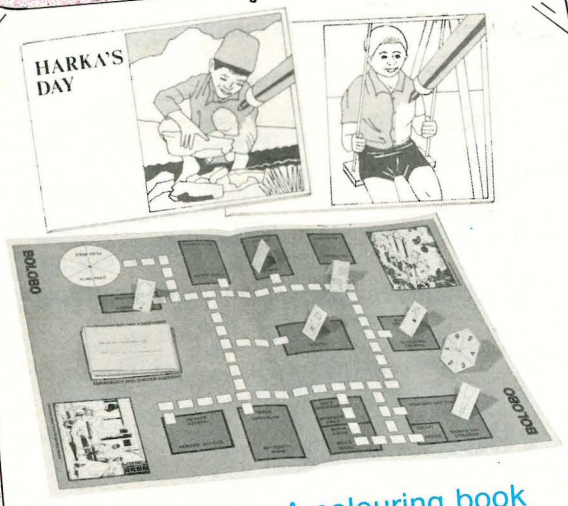
Experienced Pastor for Angola to teach in Kibokolo Bible School – preferably not someone with a young family.

Fuller details from the Personnel Secretary

GOING PLACES

BMS Women's Project 1985/86

This project ends in April. Please send in all money as soon as possible.



HARKA'S DAY – A colouring book for children about Nepal 30p
MARIO GOES TO PLAY SCHOOL – A colouring book for children about Brazil 30p
THE BOLOBO GAME – A board game for the whole family teaching medical work in Zaire £1.35

CHRISTIAN TEACHERS FOR CHINA

Qualified, experienced teachers of English, preferably with TEFL qualifications required for two year appointment commencing August 1986.

Churches and missionary societies are working together responding to a request from Amity Foundation (a Christian sponsored foundation in China).

Apply to the BMS Personnel Secretary.

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

BAPTIST THEOLOGICAL SEMINARY
CHRISTRASSE 34
8803 RÜSCHLIKON SWITZERLAND

MISSIONARY

HERALD

YOUNG FACES FROM NEPAL

see TALKABOUT inside

MARCH 1986 20p

Editorial Comment

SOMETIMES the hardest part of the preparation of articles for the *Herald* is in choosing a title. We found this especially when looking at a new series which we start this month. We settled on 'Worlds Apart' even though we recognize that it is not quite right.

Another title we considered was 'Third World Issues', but this seemed to perpetuate the myth that the poorer part of the world somehow exists on a different planet. 'The Two Thirds World' is a little better, if not very elegant. Others talk about 'South' and 'North' and in American publications the initials 'LDRs' (Less Developed Regions) and 'MDRs' (More Developed Regions) are being used.

The problem is one of using language which makes the world appear to be fragmented or compartmentalized. No such world exists. We are one world, and what happens in one area can often have an immediate and devastating effect elsewhere. Witness the current concern about the destruction of the equatorial rain forests, a destruction which is already appearing to change climatic conditions throughout the world.

Our focusing on urbanization this month illustrates the point very well. The growth of the world's cities is not taking place in isolation from the countryside. As people, mainly the young, are drawn into the urban areas by the mirage of a richer life, fewer folk are left behind to produce the food which the cities need and family life, with its tradition of caring for its members, is breaking up creating new social problems.

The life and the aspirations of city life permeate back into the rural areas. It is a common sight to see large stereo radios being carried into traditional African mud houses. In order to buy them, locally caught fish and animals will have been sent down the river for sale in the city, while the malnourished children of the village suffer from protein deficiency.

In the wider world, the MDRs are gobbling up more and more of the planet's resources. Our life-style — the way we eat, our appetite for more and more things — has results in the lives of people on the other side of the globe.

As Christians though, what are we saying, what are we doing to witness to the 'One World' for which our Lord died? The ferment of the modern city is creating many new opportunities for service and witness, as is the ferment of the wider world. The BMS, with your help and support is seeking to take every opportunity in word and in deed to play its part in Christ's reconciling ministry to the whole world.

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MARCH 1986

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Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

Q. When is a school not a school?

Christmas function of CPEC in local AOG Church

A. When it's an education centre!

The first day at school for Hannah Passmore starts. Nan, her mother, thinking about CPEC . . .

THE first of September dawns in Bangladesh and we are up with the lark. This is to be Hannah's first day in 'proper school' and she is bursting with excitement. Do you recall your first day at school? Maybe you remember the tears, the clinging to Mother's skirts, the gentle but firm persuasion of the infant teacher?

Of course Hannah has the security of her big brother James being with her. He has been in school for a whole year and so is quite happy to be going back to see all his friends after the summer holiday. Maybe a secret fear of what his new class teacher will be like lurks in his mind, but no way will he show it!

The children's satchels are packed with *tiffin* (elevenses) — iced water in a flask, biscuits or chappatis and honey, to see them through until they come home at one o'clock.

Eight o'clock and the brass gong is rung in the playground and James and Hannah line up with the other children in their respective lines; Hannah in the infant line, James in class two line and mummy at the head of class three line as she has been roped in to do relief teaching for a week with the older children.

Anyone looking over the school gate at these orderly lines of children may think, 'How very English', but in fact English children are very much in the minority here! Although it must be pointed out that the school was started by English teachers and still has a definite English flavour!

As the three Passmores lead into Assembly let us dwell on the history of this small primary school in Dhaka, Bangladesh.

See Peck

First, a look at the name of the school. You will hear it referred to as 'See Peck' and wonder what on earth it means! It is actually CPEC which stands for Christian Primary Education Centre. Such a long name for a little school! But for official purposes the school cannot be called a school, or this could lead to government take-overs etc.

The school was started originally in 1976 by BMS for British Baptist Missionary children. Soon, other missions took advantage of the teaching of Jackie Whitelock and a small English based school was begun with less than twenty children. Over the years the school expanded and BMS has supplied several teachers, Jackie Whitelock, Pam Smart, Colin Laver and also some part-time teachers.

The number of BMS missionary children fluctuates, but BMS has consistently taken financial responsibility in the school (which is now run by an inter-mission board of governors, upon which BMS has a representative — the secretary, Mrs Marjorie McVicar). Some years there are no BMS children in CPEC, other years there have been ten or more.

Enough of history! Let us go inside the two storey building that houses CPEC

and see what the Passmores are doing.

Multi-national

First we see Hannah, sitting on a carpet in one corner of the cool, air conditioned classroom, as Mrs Rose (Headmistress) her New Zealand BMS teacher reads a story. The 16 children listen intently although maybe the Korean boy, the French boy and the Swedish girl learn more from the pictures and Mrs Rose's animated expression, than from the English words which are so new to them! This is one of the ever-present problems and enrichments of CPEC school! It *is* multi-national, and with that come varying degrees of language problems, as children struggle to learn English, which may be their second or even third language!

We see the many flags of the different nationalities represented at CPEC colourfully displayed on the walls, and the bricks, sand and water trays, ABC frieze and other normal trappings of a typical infants classroom.

As we go upstairs we see displays of maps, posters and paintings on the walls, and above the front entrance the CPEC crest and motto 'Love and Serve God'.

James is busy in his classroom, sitting in his maths group working on tens and units. There are four boys on his table — James (English), Robin (German), Robin (Bangladesh/Belgium) and Ivan (American)! There are twelve children in this class ranging from five years old to eight years old. The teacher, Miss Licence is English and is an ICF missionary who has taught in CPEC for about five years.

Relief teacher

Next door Nan is teaching Class Three. Their real teacher, Mrs. McClelland (an Australian BMS wife) is away and Nan as relief teacher has stepped in for a week. This is the first of many weeks of relief teaching planned for this year as Mrs McClelland will be accompanying her husband and family on three months furlough in Australia. At the moment the future of Mrs McClelland's involvement at CPEC is very much in the balance as problems with her own children's schooling in Australia have arisen.

In class three there are eight children ranging from eight to ten years old, with again a mixture of nationalities. The lesson is 'Social Studies', and the beginning of a term of work on 'Rivers, Seas and Oceans', which will be followed by the whole school at the various levels in each classroom.

Nan cannot help wondering at the irony of teaching technical terms like 'source', 'mouth', 'tributary' and 'delta', to the little German boy whose mother tongue is German second language is Bengali and English is his third language! But CPEC is a melting pot of cultures, nationalities and languages. The problems are recognised and allowances made.

The atmosphere at CPEC is undeniably happy and at play time we can see the children enjoying themselves at skipping, tag, football and yes, British Bulldogs!

Staffing problems

Behind this true picture of a happy Christian school the problems lurk. The main difficulty continually faced by the school is staffing. Trained, English-speaking committed Christian teachers are just not available in sufficient numbers to staff even this tiny three class school. Teachers come and go, teachers return to their home countries for well deserved leave, but who will fill the gaps?

Let us return to the Passmore family. It is one o'clock and the brass gong rings. The classrooms erupt and the children burst out. Hannah, so full of chatter about her first day; James reassured that his new teacher is 'all-right, really'; and Nan struggling down the stairs with a basket full of maths and essays to mark at home. All are relieved to see John has come in the van to meet them, so the usual rickshaw ride in the scorching sun isn't necessary today.

After a well deserved lunch of rice and curry and half an hours sit down, James and Hannah begin their homework, which is minimal but necessary due to the short school day. Nan marks her books as she supervises her own children. As the afternoon cools down the children go off out to play, Nan makes notes for school the next day, then goes to bake a cake for tea.

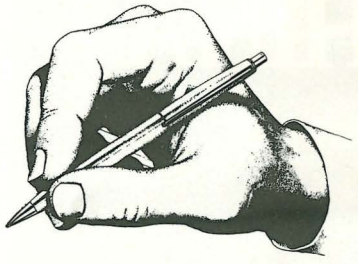
Grateful

This ends a typical day, and the Passmores involvement with CPEC. They are grateful for its existence and for BMS support in allowing them to send James and Hannah there. Nan wishes her involvement at CPEC were less so that she had more time and energy to give to her own children in the afternoons. Also she would like time to resume her interesting involvement with Bengali children at the YWCA school.

CPEC is crying out for teachers *now*. In 1986 the cry will be even more urgent as both Mrs McClelland and Miss Licence intend leaving CPEC next summer, for good.

BMS has provided in the past and will try and meet the future demands. But unless teachers volunteer for service, that BMS commitment will not be maintained.

REFLECTIONS



MEMORIES

A recent issue of the *Missionary Herald*, focusing on Brazil, stirred fond memories in Horace Hastings, a member of Stoneygate Baptist Church, Leicester.

Twenty years ago, after retirement, Mr Hastings and his wife travelled to Brazil.

'We called at Paramariba where a lady Salvation Army Officer called on board our ship to collect for the Salvation Army in the town. I told her we were Baptists and she replied that there was a very good Baptist Church there. We were able to attend and I well remember being taken round the good Sunday School classes, who sang for us.

'At São Francisco, a very small port, I met the local Baptist minister broadcasting from a small one room radio station.

'We arrived at Niteroi on Good Friday. We came across a big Baptist book shop and so, on the Sunday morning in a temperature of 95 degrees decided to find where the Baptist church was, it being obvious it must be a strong church. I had no map, but was directed to the bus station. After conveying I was from England, I was told how many cruzeiros I had to put in the fare box. There were crowds going to the very large church. I decided teenagers were the most likely to speak English and this proved correct. Two teenagers showed me a seat and then rushed to the minister's vestry to tell him I was there. After a few minutes into the service Dr Nilson Fanini, the minister, turned towards me to give me a hearty welcome as the first English man ever to visit his church.

'Two years later I was able to meet him again, in London, and take him sight-seeing in the city.

'A few months ago I was so interested to learn from the *Missionary Herald* that Dr Fanini had preached to over 20,000 people in the football stadium of the lovely city of Porto Allegro — where I had visited the Baptist Church and College on my travels years earlier.'

A RUN ON THE TRACTS!

HAVE you ever been involved in an evangelistic campaign when persuading people to take a tract is like pulling teeth? Take heart as you read what happened to Allison Isaacs, BMS teacher in Upoto, Zaire.

'Our Christmas programme began the week before Christmas with a group of us going into town to do some open-air witnessing.

'It all went really well until the end when some of the group tried to give out tracts. I've never seen anything like it, though in view of the total absence of any printed material to buy in Lisala, I shouldn't have been so surprised. A great surging mass of people mobbed those giving the tracts out. Some of them went down in the press, another lad threw all his tracts in the air to get people off him! Fortunately no-one was hurt, but I was a bit shocked really at the crowd's behaviour. The Zairians, incidentally, found it funny!'

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Agriculturalists

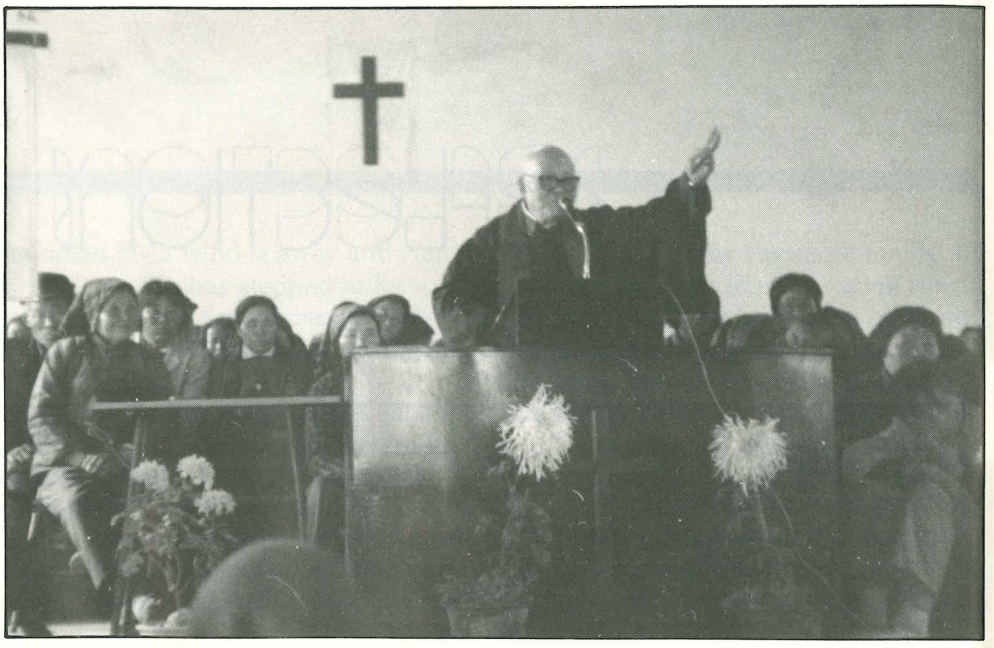
Hostel Parents for missionary children in Brazil.

Nurses for Zaire with RGN and RM qualifications.

Experienced Pastor for Angola to teach in Kibokolo School — preferably not someone with a young family.

Full details from the Personnel Secretary.

WHAT OF THE CHURCH IN CHINA?



After 34 years, David Edwards of New Zealand, former BMS Missionary in China and Bangladesh, revisits China

IT took merely three hours by hydraferry to travel up the Pearl River to Canton (Guangzhou) China from Hong Kong but that climaxed a wait of 34 years. I returned to China on 8 October 1985, and I came to provide an answer to the question — 'What of the church in China?'

I have had several interviews with church leaders and from them I have acquired deep impressions. In Hong Kong — Dr Philip Wickeri of the Tao Tong Shan Ecumenical Centre, who co-ordinates the activities of the Amity Foundation — a new co-operative organization between the church in China and the church outside its borders; and Dr George Wilson of the Hong Kong Baptist Theological Seminary. In Canton I met the Rev John P K Ching of the Zion Christian Church which has three ministers and is attended by 600-700 worshippers. Also the Rev Liang of the Dong Shan church which has 1,000 members, with five ministers. One of these is a Seventh Day Adventist pastor, so they have church services on Saturdays and Sundays.

In Shanghai I attended the Community Church, which has over 1,000 members with five ministers, whose leader is the Rev Shen Yi Fan, whose father Bishop T K Shen used to visit our home in Shanghai. The Rev Chou Lien Fu of Grace Church showed me around his church which has 4,850 members and has added 1,200 new members in the last five years. This church also provides room for the Hua Dong Theological Seminary which opened only recently with 40 students. They were selected from 400 applicants, who had been recommended by their home church councils.

I was also privileged to attend an interview given by Mr Shen De Rong, Secretary General of the National Committee of the Three Self Movement of the Protestant Churches in China. From these interviews I have gleaned much information that is dramatic and far reaching. It is fascinating and mind arresting.

A Uniting Church

There are *no* denominations in China, the Church is one. In 1952 there were still over 60 denominations in China but in 1958 it was decided to unite. At a joint service all Protestant denominational entities were merged.

The Chinese Christians say, 'The Church is uniting,' and is based on the concept of 'mutual respect'. So in larger churches, where more than one minister leads the church, ministers are drawn from different church backgrounds and where there are differences, these are accepted. So children are not baptized but dedicated, and baptism may be either by sprinkling or immersion. Holy Communion may either be by the communicants coming forward or being served where they sit. The different formats are discussed and agreed upon by the church council — ministers and laymen. Where the ministry for a church has four or five ministers, one of them is frequently a woman.

This unity also applies to theological training. There are now nine theological colleges in China, placed strategically according to area. For example the new Hua Dong Theological College opened in Shanghai last month covers the four eastern provinces. Altogether there are well over 200 students in training; some courses are for three years, and others for two years, while the Nanjing Seminary which was the first to be established provides a four year course.

The so-called 'cultural revolution' was neither cultural nor revolutionary, but it did deep damage over a period of ten years. The decade 1966-1976 was marked by destruction and carnage, but following that a new era has begun. All churches were closed, but slowly they were allowed to reopen. Some were repaired at government expense, others were provided with restoration loans and in the past six years since the first church was reopened in 1979, over 3,600 churches have been reopened. There are also some 10,000 'home gatherings'. The Chinese church leadership does not like or use the term 'house churches'. There was a great need to replace Bibles that had been destroyed and to date 1.7 million copies of Bibles, New Testaments and NT and Psalms have been printed in China. The printing is excellent quality and a full Bible sells for 6.40 yaun. A new hymnal has been produced with 400 hymns, 100 of which have been composed by Chinese. Some 500,000 have been printed and a further 300,000 are on order.

Leadership Training

The church in China is deeply aware of its problems. The ministry is aging. The youngest minister in Shanghai is 52, and many are in their 70's and 80's. So the emphasis is on leadership training. Churches are encouraged to hold evening Bible schools, and use short term training sessions especially for the leaders of the home gatherings. There is a great need to nourish new converts. Many were won by the example of Christians during the cultural revolution, and were baptized by lay people. As this baptism is acknowledged there is a recognition service as they enter church life. Some found physical healing and so came to a restricted faith but still need to know Christ as personal Saviour.

The church leaders are concerned by the attempts of some outside China to divide the church into either official churches or home churches. Many years before 'liberation' (1949) there was a desire by some for self-government, self-support and self-propagation. At first many church leaders were fearful that to join the official three self principle would be to submerge their faith to the state. But now confidence has grown, the state does not interfere, and the Chinese church is being accepted as a Chinese entity. Like Buddhism or Islam it is now regarded as an integral part of Chinese society.

Two years ago Bishop Ting, who heads the China Christian Council, and the Chairman of the China Buddhist Association made a recommendation to the China People's Political Consultative Conference, of which they are members, that the constitution of China be amended. The sentence under review is: 'Citizens of China have the right to believe or not to believe in religion, and have the right to propagate atheism.' They put forward reasons why the last clause should be deleted, and the consultative conference accepted their recommendation. It was put to the People's Assembly and passed, so that the constitution was amended and 'the right to propagate atheism' deleted.

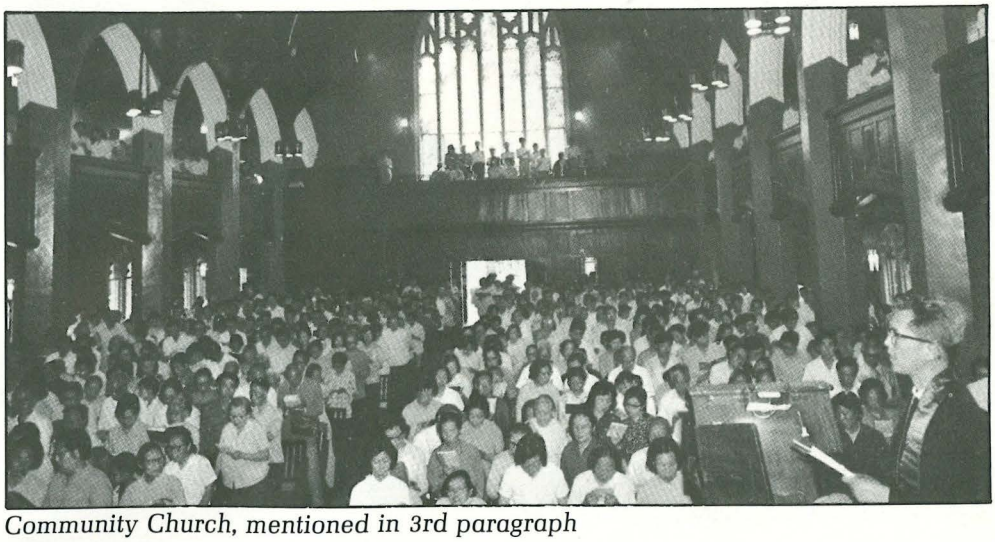
Loyalty

Chinese Christians have a strong desire to be loyal to Christ and to love their country. In Shanghai over 500 Christians have been promoted as advanced workers. Because of their loyalty to God, they have shown love of their country, and quality in their daily service.

There is no fixed line between churches and home gatherings. Many ministers of churches visit home gatherings regularly and give Bible teaching. The Church in China has a real desire to present a unity of love not only in China, but is very desirous that Christians abroad accept this concept.

The Church in China is really the church of the resurrection and it has advanced far beyond western concepts with a vision that is breathtaking. It is saying to the Christian world, 'It seemed good to the Holy Spirit and to us,' and we of the west have much to learn from them.

Next month — more views of the Church scene in China.

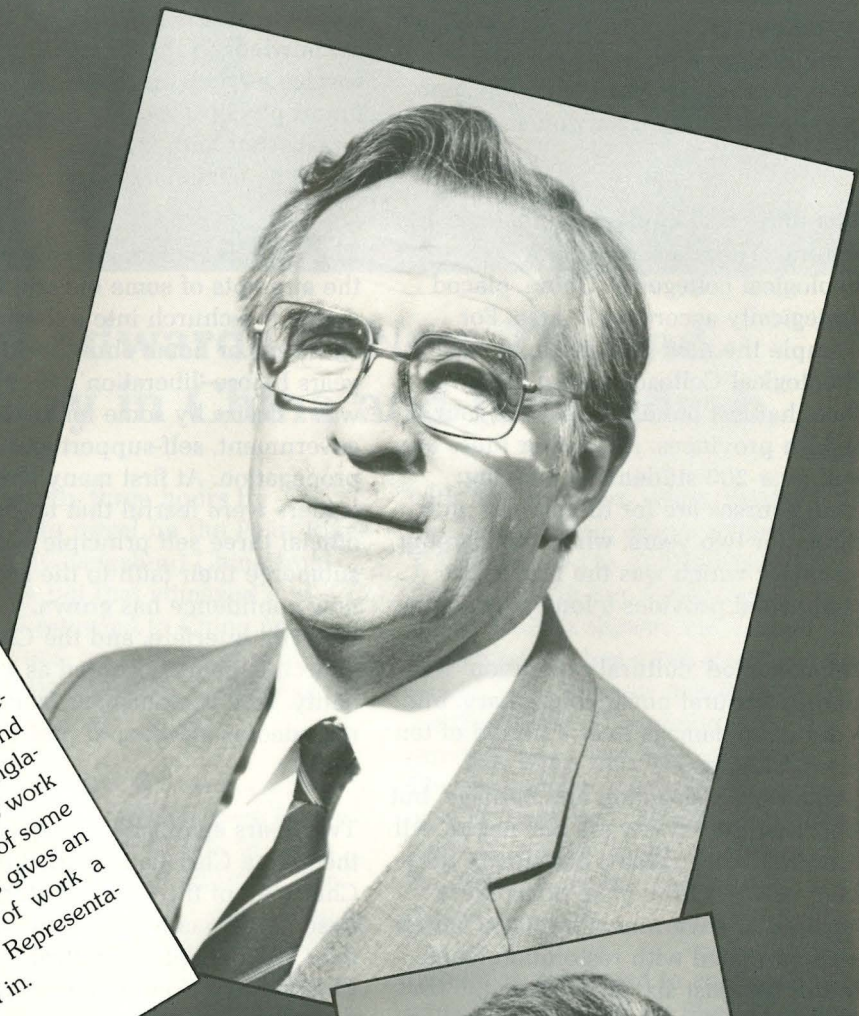


Community Church, mentioned in 3rd paragraph

TALK ABOUT

Overseas Representative for Asia — Neil McVicar

A committee meeting, a climb and a wedding — all in a day's work for an Overseas Rep



THE Rev Neil McVicar is the BMS Overseas Representative for Asia. Neil, who comes originally from the Cathcart Baptist Church, Glasgow, was first appointed as a BMS missionary in 1955 and, as a qualified accountant served as Financial Secretary in Calcutta. Marjorie, his wife, is a trained teacher.

They returned to the UK in 1969 and in 1970 moved to Sheffield where Neil became minister of the Dronfield church. In 1981 he was 're-called' to the BMS ranks and now, based in Dhaka, Bangladesh, he oversees BMS work in Asia. This account of some of his recent travels gives an idea of the kind of work a BMS Overseas Representative is involved in.

SHORTLY after our return to Dhaka from the UK — on 20 November to be precise — I was on the move again. From 20-24 November I was in India, in Calcutta, attending the Annual Meetings of the Baptist Church Trust Association and the Council of Baptist Churches in Northern India. While there I met up with the Rev Angus MacNeill, the BMS Overseas Secretary.

On 24 November I flew to Kathmandu. It was good to get an aerial view of the snow-capped Himalayan mountains, which I never tire of seeing. They always look so majestic and remind me of the greatness of our Creator God. On arrival at Kathmandu Airport, where I am usually met by one of our BMS colleagues, no one seemed to be there. So I got a taxi to the UMN Guest House where I was to stay. No sooner had I unpacked when in walked BMS missionary Kin Liu. We had missed each other at the airport. Soon we were in discussion, working out an itinerary for Angus MacNeill and myself.

The next day I attended the Finance Committee of the UMN (United Mission to Nepal). This is where projects with financial implications, accounts and budgets, and so on, are carefully scrutinized before making recommendations to the Executive Committee. With one day between the meetings of the Finance and Executive Committees, we met for two days for the Executive meetings, which, at present, I chair, being the President of UMN.

We had good meetings, even though there were a few difficult problems on which decisions had to be made. It still amazes me how the Lord guides and directs on such occasions. The Executive's composition is quite international and inter-denominational — Swedish, Australian, English, Scottish, Danish, West German, Japanese and American. This makes the fellowship richer and friendships exciting.

I had been invited to officiate and 'tie-the-knot' at the wedding of Stuart Little of the BMS and Pirjo Ithkonen from Finland on 7 December at Tansen Hospital — 300 kilometres west of Kathmandu. This did not give me much time to visit other areas. However I did visit the Community Health and Development Project at South Lalitpur, an area south of Kathmandu. This was quite an 'outing'.

I left Kathmandu in a jeep at about 10.30 am on Monday 2 December and went as far as the motorable road would take us, to a place called Jakriedadha about one and a half hours later. This is where my 'walk' began. It ended at the 'Nursery', which is part of a forestry programme being carried out in that area. There, seedlings of many kinds are grown, and when ready will be planted out on the hillsides.

My 'walk', in the company of two young Nepalis, also making for the Nursery, and a porter, was to descend down the side of one hill to the river below. This meant going down about 3,500 feet, crossing over the river bridge and then climbing up the other side to a height of approximately 6,000 feet. Believe me I have done quite a bit of walking in Scotland, Derbyshire, Yorkshire and Nepal, but this one 'took the biscuit'. Going down so steeply and for such distances puts a strain on the knees and by the time I got to the river my left knee felt as if it would give way. Going up the other side — well that's another story.

As time went on, especially about one hour from my destination, I felt that my legs were not going in the direction I wanted them to go. My thigh muscles were beginning to feel cramped and my breathing came in fast, short and desperate pants. Have you ever had the experience of feeling that you have come to the end of your physical powers? Well on the climb up I certainly felt like that. I had left the jeep at 12.15 and reached my destination, Mudgkunda, at 5.30 pm. I tried to put out of my mind the thought: 'You have to go back the same way that you came.' It's amazing what the human body can stand. After a good night's rest on the floor, but in a sleeping bag, Alan and Jane Isles showed me what work they were doing and we discussed what the project was trying to achieve.

Soon it was time for bed and then up next morning for the return trip. Before setting off I wrapped a crepe bandage around my left knee. It made quite a difference and gave my knee the support it required.

On 6 December a number of us left by special bus for the wedding. We left Kathmandu at 9 am and arrived at Tansen at 7 pm. Tansen is at an altitude of 5,000 feet in a quite beautiful part of Nepal.

When the big day arrived the bride and bridegroom were standing with me in front of quite a large contingent of missionaries and a larger company of Nepalis. The bride Pirjo pronounced peerio) was dressed in a full length, beautiful white dress, attended by her sister dressed in a long, pink dress and two small flower girls. The bridegroom wore his kilt with black Argyle jacket. The officiating minister wore his kilt — ancient Boyd — and Prince Charlie jacket and vest! From all accounts it was a beautiful sight!

The hymns that the bridal couple had chosen were, 'What purpose burns within our hearts' and 'O perfect love, all human thought transcending.' The service was partly in English (with Scots accents) and Nepali and English (with Australian accent). It was a good service with singing by a group of missionaries from Church. The message was given by Howard Barclay, Executive Director of the UMN.

After the service there was a feast for about 250, mostly Nepalis, of rice and curry. In the evening there was a reception, western style, for the missionaries in Tansen and those who could stay on. At this there was the 'cutting of the cake', speeches in person and on tape were made and 'socializing' was done. This was a grand time of rejoicing, laughter and fellowship.

The following day, the bridal couple, Howard Barclay and I went by jeep to Butwal, about 40 kilometres away, where we had arranged to meet with Angus MacNeill, who also wanted to meet Mr and Mrs Little.

Neil McVicar, Pirjo and Stuart J Howard Barclay, who is the Executive Director of UMN

Doorstep trader selling fruit and vegetables to Helen Drysdale, Kinshasa

Worlds Apart ..

Trekking t

ONE of the most radical changes seen in the world th movement of people from rural to urban living. By the estimated that over half of the world's population wil towns or cities, a quite dramatic increase from the 13 so at the beginning of this century.

The effects of urbanization are being felt most seriously in the Third World countries. A high rate of increase in both the rural and urban populations, especially among the poor, linked with a massive movement of people into the towns and cities means that Africa's urban population is likely to double in just under 15 years.

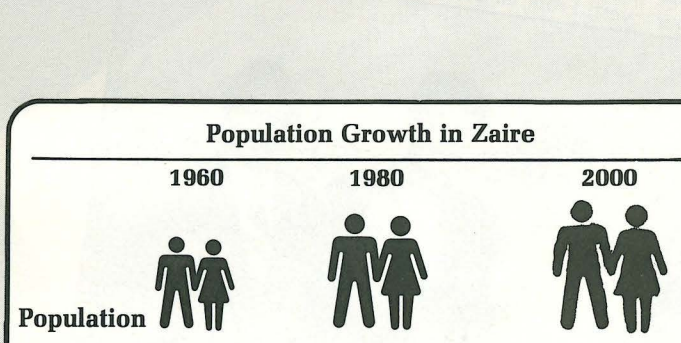
So far, the results of urbanization have been to transfer wealth to the large cities and towns. Consequently rural economies have deteriorated and agriculture has declined. This has widened the gap between the large cities and the rural areas.

As people move i areas in the hope good job and a be living, they soon in the city is hard 70-90 per cent of who are already l poverty line, and or so of those wh unemployed.

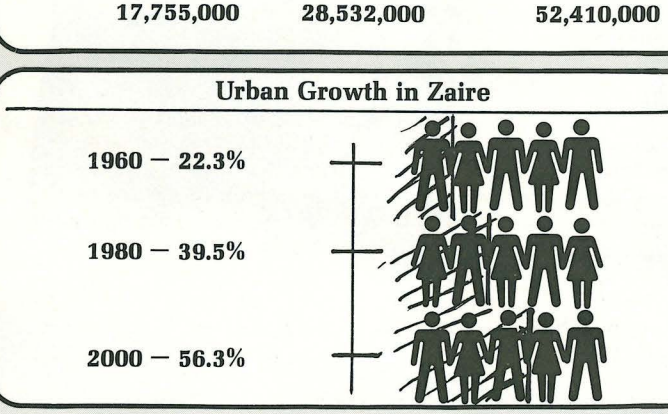
The expectation t Third World citie increase in the nu poor, a halt in the population growth tension and politi

The problems of

Population Growth in Zaire



Urban Growth in Zaire



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come not from the size of the city, but from the inability of administrations to manage such rapid growth.

Immediate solutions are hard to find. A prevailing view in Africa is that there is a need for a greater investment in rural areas in order to slow down urban growth. But there is no evidence yet to support this view. There *is* a need to invest in rural areas, but the reason for that is a need to improve food production in order to feed the cities.

According to *African Urban Quarterly* one of the most pressing needs is to strengthen links between urbanization and economic development. This means giving more help to small business and industries that require labour.

Trying to earn a few pennies — a common sight in Kinshasa

Focus on urban Africa

BY 1980 nearly 40 per cent of Zaire's population was living in urban areas. The country, in fact, contains two of the largest cities in sub-Saharan Africa. Kinshasa has a population of 3.2 million people, and Kananga has 1.1 million.

The government of Zaire is devising policies for rural development in the hope that this will stem the flow of people moving into the cities. Great emphasis is being placed on agriculture and education in rural areas. In the urban areas themselves the administration is concentrating on doing something about the slum areas which surround the major cities.

There are different problems in Angola where civil war and drought continue to disrupt the country. Transport and communications are very difficult and once prosperous cities — such as Huambo, which was once thought of as Angola's Brasilia — are in total decline.

Urban Population (in millions)

	1920		1980		2000	
	urban pop.	% urban	urban pop.	% urban	urban pop.	% urban
World	320	19.4	1809	41.0	3162	51.0
More Developed Regions	260	38.7	802	70.9	1010	79.4
Less Developed Regions	100	8.4	1008	30.7	2152	43.7
African	10	7.4	135	28.8	350	42.2
Latin America	20	22.4	238	64.7	456	75.1
East Asia	50	9.0	371	32.7	634	45.1
South Asia	40	8.5	353	24.8	818	37.1

Tomorrow never comes

IN a country like Zaire, without a system of social security, the family is all important. In need you can go to your brothers and sisters, uncles and cousins and parents for help. If you move to the city, you often leave this 'family security' behind.

In the rural areas, if you have little money at least you can cultivate a garden or fish the river or go hunting in the forest. The poor man in the city has no garden and somehow has to find money in order to survive. Often the wife engages in *petit commerce*, buying and selling again at a slight profit. It is a common sight to see women, often with their children, sitting for long hours on street corners hoping to sell their wares, or calling at the houses of the better-off with baskets of fruit.

Sylvomoya is one of those who has come to live and work in Kinshasa in recent years. He is a builder helping Douglas Drysdale in the construction of the new headquarters building of the Baptist Community of the River Zaire.

'One day,' write Douglas and Helen Drysdale, 'Sylvomoya went home to find his house empty. Neighbours told him that his wife, who was expecting to give birth soon, had gone to hospital because she had begun labour.

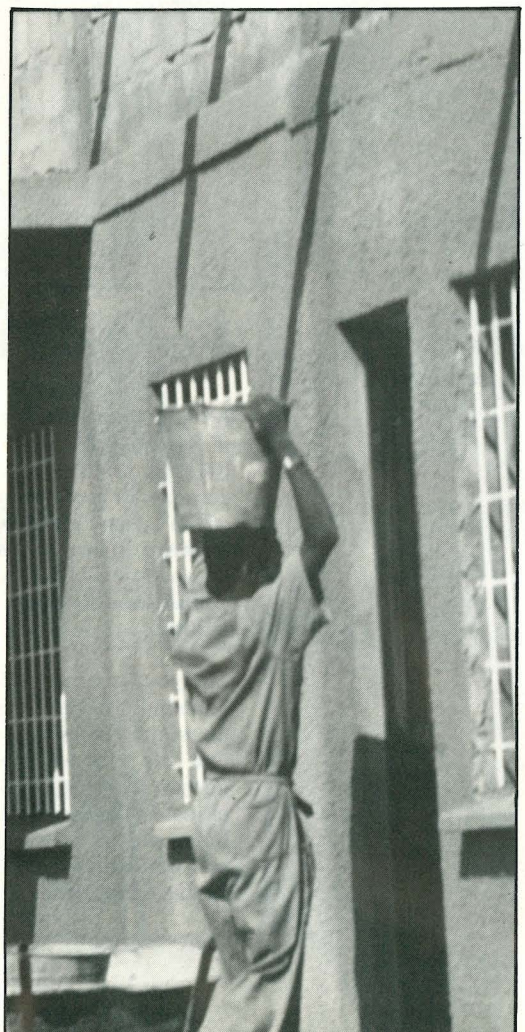
'Sylvomoya comes from the south-east of Zaire and has no other members of his family in Kinshasa. So he hurried off to the hospital to find that his baby had died and that his wife was very weak from having lost a great deal of blood.

'She had arrived at the hospital in good time, but since she had no money, she had been refused treatment. The baby had been born alive and had only died through lack of care.

'We had just sat down to eat our tea when Sylvomoya arrived asking for money to pay for his wife's treatment and to allow him to bury his baby. We were shocked by his passive acceptance of the affair. No anger or bitterness, which we would have accepted, but just a helplessness to be able to do anything about it. We felt helpless too.

'Please remember the Christians in Zaire, who struggle to survive day by day. We sometimes think that these people must think about heaven much more than we do and that their thoughts of heaven must be much more glorious than ours, because here on earth they have so little.

'There are days when one or other of Douglas's workmen is unusually bad tempered. After questioning it turns out that he has not eaten for a couple of days and is just so hungry that he becomes irritable. Partly this is due to the bad management of their money, but it is so hard in this country and culture to stay out of debt. They live for today and cannot plan for tomorrow. After all, tomorrow may never come. It didn't for Sylvomoya's baby.'



One of the builders working on the new CBFZ offices

In Kinshasa, with a population of 3.2 million, the Baptist Community of the River Zaire (CBFZ) has:

4 — Districts
30 — Parishes
19,289 — Members
11 — Pastors — ordained
8 — Pastors — Non-ordained
2 — Evangelists
6 — Catechists

How the Church is keeping pace with a growing city

'I marvel at the enormity of their faith,' says Margot Bafende

THE Kinshasa church situation is a very thrilling and exciting one in which to be involved. The city of over three million people is growing rapidly and sprawls over an enormous area. This makes transport and communications very costly in time and money.

The church is trying valiantly to cope with the needs of the new suburbs, shanty towns and surrounding villages, which are being engulfed, as well as those of the older urban areas and the central city. I marvel at the enormity of their faith and trust as the parishes, meeting in the open air on recently acquired sites, or in half-built church buildings (if it's raining the service will start when the rain stops, two, three or four hours later!), or in hangars on small plots of land lent by a deacon or rented temporarily, have their special collections, concerts, and all-night vigils in aid of their building funds.

In a special Sunday effort, one young church recently raised, in one day, enough to have benches made (or should I say pews?) for the whole of their new church building. Very smart and sturdy ones they are too! The day I took the Sunday service there, they collected enough to varnish them.

The 'Victoire' parish has been the object of a special campaign by all of our Kinshasa women. They held an evening *soirée musicale* followed by a *veillée* — camping there and singing all night, on the new plot of land at the junction of two major roads. Women from each of our 40 or so parishes brought the money they had been collecting. It was an inspiring sight. Now as I pass there each morning, I see big piles of cement blocks which they have been making and stone walls being built. There is a feeling of urgency. The city authorities, under pressure from rich businessmen who are envious of the site, threaten to dispossess the church if they do not soon have a building there.

I could go on with many other examples, showing the growth of our parishes (a parish here being a church with its own pastor), our *sous-paroisses* (daughter churches not yet independent), and new prayer cells. One cell is called 'Macedonia' — I leave you to imagine why! Another is called *Ngiri-Ngiri* (a borough of the city) although it is in Yolo, some miles away. The Christians of Ngiri-Ngiri have failed, so far, to find a site for a church to begin, but until they succeed they go to Yolo where they have been offered the garden of a sympathiser.

THE URBAN CHALLENGE!

WITH the growth in the number of towns and cities throughout the world; with the shift in population from country to city, and with the change in values that this brings, the church has a new and vital challenge to face.

In stark contrast to rural life, where the security of family life is often assured and traditional values still revered, many people who move into cities suddenly face new temptations, uncertainty and loneliness. Today both young and old are moving into cities, here in Britain along with the rest of the world, where they are searching for identity and security. It has been said that when people change their patterns of life, it will take them two years to adopt another pattern of life completely. This presents a tremendous opportunity for the church to share the Gospel of Jesus Christ, preaching hope to those in despair, peace to those in conflict and love to those in isolation.

Profile of a parish

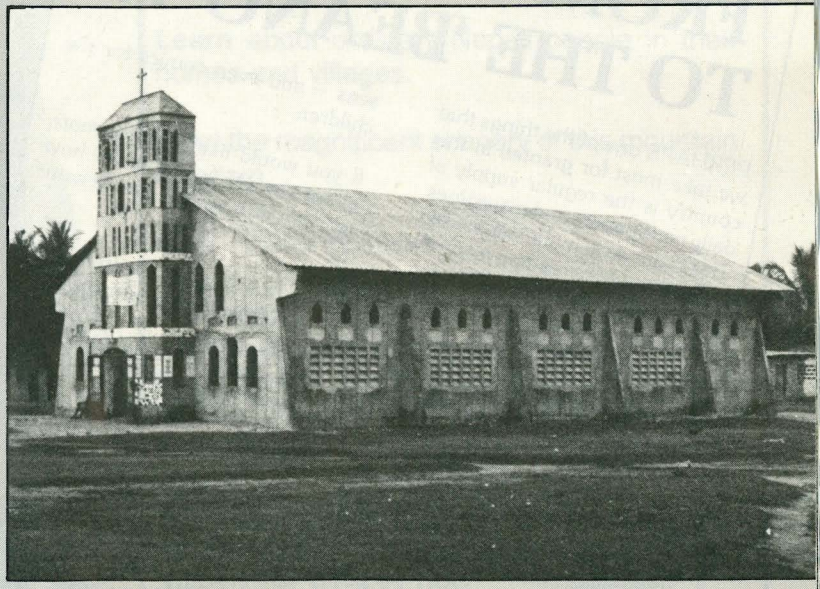
KINGASANI is the newest parish in Kinshasa. When Pastor Kiedi went there in July 1984 there was no roof on the building but with the help of the BMS the church was 'topped' in September 1984.

By May last year the church already had 785 communicants. Another 80 people were attending training classes for baptism and church membership — once a week for four months.

After baptism training is not over. For instance a newly baptized woman will go into one of the church's choirs. Rehearsals take place twice a week and include both prayer and Bible study. In addition many retreats are held every month for the choir, women's and Sunday School groups.

Once a month the church holds an all night prayer meeting when special prayers are offered for the sick of the parish.

The deacons are not just church administrators. They take an active part in the pastoral and evangelistic work of the parish. They supervise the Wednesday prayer groups and find out any folk who need a special visit from the pastor. The prayer groups themselves are not inward looking pietistic cells. They have an active concern for the needs of those in the area where they meet, visiting the sick and helping the poor where they can. They are centres of evangelistic outreach and as such they grow. Sometimes they grow large enough to be regarded as a sub-parish and then later, when a pastor is appointed, a parish in their own right. In this way the church in Kinshasa is trying to reach out in pace with the growth of the city.



Kingasani Church, Kinshasa

MISSIONTALK

YAKUSU PRESS

THERE has been a good response to the appeal we made in the *Herald* a few months ago for information and spare parts for the Printing Press at Yakusu, Zaire.

'The response has been most encouraging,' writes Chris Spencer, 'providing both information and practical assistance in obtaining what is needed. Some parts have already reached us, and others are being obtained — though it can mean a bit of a hunt round to find the right parts for such antiquated machines. This gives us hope for the future of the Press.'

INSIGHT ON INDIA

NINE people left London on November 30 for a BMS tour of India. They returned three weeks later having learned more about India, each other and themselves. The group, which spanned the ages of early 20's to early 60's spent the three weeks on a whirlwind tour of Baptist work throughout the vast country. Staying at a variety of accommodation and travelling in many different ways, the group experienced India at its best and worst!

Frank Wells, former BMS missionary to India, led the tour. He said

'It was a very successful tour and a harmonious group! Each person was given one particular topic to study, and their essays should be interesting.'

What made a great impression on the group?

'The sheer poverty and destitution in the cities must have come over. We visited Mother Theresa in Calcutta. You can't come away from that without being struck by it.'

And what of the church?

'I feel that the leadership of the Church of North India is in good hands. There are men of calibre and strength. Despite everything, it was good to see the organization in being, the spirituality of local congregations and a sense of purpose in the church.'

Look out for the impressions of the group in future editions of the *Missionary Herald*.

FROM 'THE TIMES' TO THE 'BEANO' . . .

PERHAPS one of the things that we take most for granted in this country is the regular supply of daily newspapers and magazines. This is not so in many third world countries where reading material is simply not available. This can be a hard adjustment for a new missionary to make.

The **Missionaries Literature Association** is responding to this need by sending a wide variety of papers, magazines and journals to BMS personnel overseas — and even comics for the children.

If you would like to know more about the MLA, and learn how you can be involved, please write to,

Mr G A Roberts, Secretary
Missionaries Literature Association
63 Elizabeth Road
Henley-on-Thames
Oxon RG9 1RA

Comics sent by the MLA enjoyed by Mark, Andrew and Rebecca Draycott

INVASION OF MISSION HOUSE!

IN December, 130 people took the opportunity of coming to Mission House in London for an 'Open Day'. Groups from Swansea, Brighton, Poole, Portsmouth, Watford and Essex converged on Gloucester Place to find out what really goes on behind the scenes. A packed programme, organized by BMS Promotion Staff, included a tour through the network of corridors and rooms of Mission House, a viewing of the latest Nepal film, 'The Pipal Tree', and talks on the various aspects of BMS work.

The day finished with a Question Time and a period of worship. As one visitor said, 'It was a valuable time to learn more about BMS work overseas and to see what happens at Mission House itself!'

The day was so successful that more Open Day's are planned for 1986. If you would like your church group to learn more about the day to day workings of the BMS, why note write to David Martin, BMS Promotions Co-ordinator, 93 Gloucester Place, London W1H 4AA.

BANK MANAGER'S MARCH FOR MISSION!

With a march through March, one man hopes to raise funds for the BMS! The sponsored walk is planned by Roland Gibbins, Manager of the Princes Avenue Midland Bank in Hull, and member of the Cottingham Road Baptist Church.

The walk from Nottingham to London will take place from 27 March-9 April, ending at Mission House on a scheduled Open Day.

Mr Gibbins is no stranger to sponsored walks, having raised over £500 last year for the Home Mission Fund of the Baptist Union of Great Britain and Ireland. He walked along the towpath of the Liverpool-Leeds canal, all 127 miles!

The programme for the walk is,

27 March – Nottingham to Loughborough
28 March – Leicester
29 March – Market Harborough
31 March – Kettering
1 April – Moulton
2 April – Olney
3 April – Bletchley
4 April – Leighton Buzzard
5 April – St Albans
7 April – Rickmansworth
8 April – Harrow
9 April – MISSION HOUSE LONDON

Mr Gibbins will be visiting churches along the way, so if you live along the route watch out for him and support the March for Mission!

HOLIDAY GET-TOGETHER

A central Summer Holiday reunion was held at Bloomsbury Baptist Church, London, early in the New Year. Almost 100 people of all ages were able to attend. They had the chance to meet old friends, catch up on news, view each other's photographs and slides, and just enjoy being together again.

The new BMS video featuring the all-age Summer Holiday had several showings as people recognised themselves on the screen.

After refreshments in the friendship centre, the main session was under the leadership of Wynne Goss. Wynne was a professional musician who, after his conversion, felt called to pastoral work and evangelism. Now he ministers at a community church in Bridgend. Through his ministry and music he challenged all present about the greatness of our salvation saying that our only response is to take up the urgent task of sharing the Good News with others both near and far.

Other reunions have been held in various parts of the country. If you would like to book the BMS video or to find out more about plans for Summer '86, just write in to Mission House.

TREK TO NEPAL

Visiting Kathmandu, Butwal, Tansen, Andhi Khola, Pokhara and Amp Pipal.

A great opportunity to

Experience the Nepal most tourists don't see.

Learn about ordinary Nepali people in their homes and villages.

View the magnificent scenery of this mountain kingdom.

Cost – £850 inclusive

The party will be led by a former BMS missionary who knows the area and speaks the language. There is no age limit, but priority will be given to the 18-35 age group. For further details and application form contact

Rev David Martin, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.
Telephone: 01-935 1482

John Frederick Carrington

From an address given by the Rev Angus MacNeill on 6 January at Salisbury Baptist Church

JOHN CARRINGTON was a humble follower of Jesus Christ who lived for other people, after the example of his master.

By his love and concern for others he brought Christ near to us and for this beautiful and inspiring glimpse of Christ in John Carrington, we give thanks to God. John never wished to attract attention to himself and his favourite text was; 'Better to be a door keeper in the House of the Lord.' He would not have approved of a high flown eulogy in praise of John Carrington's achievements.

We must respect this sentiment, yet recognize that there has moved amongst us a quite remarkable man, whom it has pleased God to use mightily in the service of the Kingdom.

A multitude of people in this country and in Zaire give heartfelt thanks to God that on 26 March 1931, in the Bugbrooke Baptist Church in Northampton, young John Carrington, along with Nora, witnessed to his Christian faith by the public act of baptism, and firmly set the course of his life, giving himself and all his developing potential to Christ his Saviour, God and Master. John was born on 21 March 1914, into the home of a schoolmaster, and it is not surprising that he grew up in Rushden, Northants, with an enquiring mind. He went to his father's school at Haydon, before going on to Sunday School at Northampton.

During those early years Nora Fleming was noticeably somewhere on the horizon of John's life and there began a friendship which was to blossom later in 1940 into marriage and years of love and devotion to each other in joint missionary service.

From Northampton, where, in 1935 he completed a London University BSc degree in botany at University College, Nottingham. It was while at Nottingham that John joined the Woodborough Road Baptist Church and became much involved in the activities of the Student Christian Movement.

In 1936 John took his Cambridge teachers Certificate and in 1938 he was accepted for missionary service with the Baptist Missionary Society. He sailed for Zaire (Belgian Congo as it was then) in August 1938 and went to Yakusu in the Upper River Region of Zaire.

So began John's deep involvement in Africa as a Christian missionary educationalist, which, unbeknown to him in 1938 was to branch out into a profound knowledge of Bantu languages and African customs and ways of life.

Over the years John Carrington was involved in education at Primary School, Secondary School and University levels. Until 1950 Nora and John lived at Yakusu, where John ran the Primary School. In 1951 he became the Principal of Ecole Grenfell at Yalemba, which was a training school for Primary teachers. Many of the older teachers in today's schools throughout the Baptist Community of the River Zaire (CBFZ) in the Middle and Upper River Regions of Zaire, owe much to Moteyi (teacher) Carrington. The news of John's death is going to be for them like the loss of a father, so highly respected was John by them all.

Nora and John were back at Yakusu in the late fifties for a few years before a final stint of service at Yalemba from 1961-64. Although he was deeply involved in education. John's involvement in general church life was keen. In 1946 he took a London University Diploma of Theology to sharpen his awareness of theological issues and to help him in his missionary task.

The Simba rebellion of 1964 marked a watershed in John's missionary service, because the following year he joined the staff of the Protestant Free University at Kisangani as Professor of Botany, Ethnobotany and Linguistics. The only reason John went to the University at Kisangani was because Ecole Grenfell at Yalemba had collapsed during the rebellion and was unlikely to be revived as it had been.

With vision John saw the possibilities of influencing the leadership of the new Zaire by becoming one of the staff of the university — 'training leaders for tomorrow's Zaire.' he wrote. He had no private, personal ambition to be a university lecturer, or the Vice-Chancellor for Academic Affairs and Dean of Faculties as he became later. He was as much concerned about the bare-footed child sitting cramped up on a wooden bench in the mud-walled school of a village as he was about the more sophisticated student looking down a microscope in the laboratory of the University. In the confusion of 1964 and 1965, all that he could see for himself was the compulsion to go on teaching in some way at whatever level. 'I feel,' he wrote, 'that I can make a better contribution to the total missionary effort in Africa by engaging in some sort of teaching work among the people I have grown to know and love over the past years in the Congo.'

It was typical of John that he should feel the need to improve his academic excellence in order to contribute even more effec-

tively to the University at Kisangani. In 1970 he took a MSc degree at the University of Reading in Plant Taxonomy. Even after retirement from BMS in March 1979 John's drive for knowledge continued and he added to his scientific achievements with a PhD in Ethnobotany particularly relating to African uses of woods in their culture.

But it was John Carrington's proficiency in Bantu languages and in African customs which gave the superb, richer dimension to his specialized scientific and teaching expertise. He first learned Lokele in the late 1930's — the language of the dominant tribe in the Yakusu area. From the basis he went on to master many other tribal languages including Tupoke, Kimanga, Yalolema as well as the 'lingua francas' of Lingala and Kiswahili. Added to these languages was complete fluency in French. In later years he had a fair go at Welsh.

He explored languages even further into the realm of Drum Language. It was in this subject that he obtained the first of his PhD's in 1947 from London University with the thesis, *A comparative study of some Central African Gong Languages.* This thesis was later produced by Carey Kingsgate Press in a popularized form in the book *Talking Drums of Africa.*

For many Baptist Churches throughout Britain the figure of John Carrington with his travelling 'talking drum' is well known, and he captivated and inspired many a church gathering as he shared with people some of his insights into African culture. Indeed he did this too in the United States of America when Nora and he went there in 1975 for a lecture tour that took in more than 30 colleges and learned societies.

As the years passed academic honours came his way. He was awarded the Gold Medal of the Royal African Society in 1968 and became a Fellow of the Society. He was also Fellow of the Royal Anthropological Institute, Fellow of the Linnean Society and he received the high honour from the Zairian Government of becoming a 'Chevalier' of the National Order of the Leopard.

He wrote many papers on subjects related to African Linguistics as well as his other special interest, African music. There cannot be too many people able to write authoritatively on *An idiophone used in Kabile Initiation Rites by the Mbae* (1954).

All this expert linguistic knowledge, of course, was never prized by John Carrington for its own sake. He used it to understand and communicate with people. Many a Zairian was surprised and delighted to discover a *mondele* (whiteman) so proficient in his tribal language.

As a missionary of the Good News of Jesus Christ, John was soon involved in translation work in the 1940's. He was member of the translation committee for the Congo/Swahili New Testament, and from 1954-71 he was co-translator of the Lingala Bible. John's day frequently began with two hours translation work from 4 am to 6 am before the rest of the busy day began at the University.

In 1971, at the Bible Society Dedication Service for the new Bible in Kinshasa, over 2,000 people were present. At the end of the Service they were told that two vans full of Bibles were outside ready to sell the first copies. The eagerness to purchase those Bibles was a trial to those selling them, but it did not take long to empty the vans.

This eagerness to buy the Lingala Bibles spread through the Lingala speaking part of Zaire. It must have warmed John's heart to see the joy of people reading the Scriptures in a language that was their own.

John once wrote: 'We work . . . to make it possible for Lokele fisherman, Topoke hunters, Bakuba sculptors, Bambole blacksmiths, as well as the administrators, the senators, the teachers, the clerks of the new Zaire, to hear the word of life in their own tongues.'

John was a fair carpenter and handy-man. Nora and John built their own mud house at Yalemba — something you can't do without getting your hands dirty. But then John was never afraid of the simple ordinary things of life, indeed he took delight in them. Both Nora and John have lived simply at all times and tried to keep small the gulf between them and their poorer African friends.

There is so much that could be said of John Carrington: of his kindness; his generosity; his words of encouragement to younger missionaries struggling with a new culture and language; his ability to make you feel that your contribution, however small, was important and to be admired; his rock-like strength of character during the periodic civil unrest and tragedy of the 60's in Zaire when death and fear were never far away, but time fails to say it all.

During his retirement John's days were never idle. He became an honourary member of the BMS General Committee and until his death served on a number of important sub-committees of the Society.

He kept his links with Zaire and recently completed the revision of a Lingala dictionary (and grammar) as well as writing a manual for the learning of Lingala.

Those in the Salisbury area can testify to his deep involvement in the life of the local churches since Nora and he came to live there.

Our thoughts go out to Nora and also to the three brothers and one sister who still remain out of the original Carrington family of seven. We must not forget Bolingo, in Zaire, brought up by Nora and John, who is going to grieve with his family when the news of John's passing reaches him.

Today we thank God for a humble servant of Jesus Christ. The key to John's life was his understanding of the love of God — an all powerful, redeeming, restoring and quickening love. It was this which had to be shared with and demonstrated to others.

The fullness of God's love in Christ was there to be experienced by all men and women and the Good News of this should be spread urgently. It was from this well of love that there came the force and impact of John's life.

There is a pithy African proverb which says: 'Your heart is a box, your mouth is a drum,' which means that the real you, as you are in your heart, will be publicized by what you say and do as surely as the drum beats out its message. The drum message of John Carrington coming from his heart and sounding out clearly in all his deeds was: 'I do not preach myself, but Jesus Christ as Lord with myself your servant for Jesus' sake.'

Thanks be to God for John Carrington.

MISS ORA CHASE

Miss Ora Chase, who died on 30 November in an Ipswich hospital after a short illness, at the age of 76, was one of the few surviving pre-war members of the Mission House staff.

It was her earnest desire as a young person to be a missionary, but the early death of her step-mother prevented this, for Ora, a daughter of the Manse, took over responsibility for the care of the family and particularly her baby brother. Her missionary call was not denied, however, and she joined the staff of the Mission House in January 1931 and served diligently until her retirement in September 1972. For much of the time she worked in the Editorial Department mostly as secretary to the Editor. In this capacity she served with H L Hemmens, Alberic Clement, Glyn Prosser and Basil Amey. After retirement she came back for 3½ years on a part-time basis to help in the Medical Department. It was only her removal to live in Ipswich which forced her finally to retire.

She was a loyal member of her church — at East Dulwich Tabernacle, Peckham Rye Tabernacle and Stoke Green Ipswich. A great encouragement to ministers and church officers and to members. Ever the missionary advocate, always a person of prayer.

It was impossible to be in her company whether at work, at church or in the home, without feeling better for the experience. She had an impish sense of humour and an aptitude to play up what some considered to be an air of absent mindedness. She was 'a gracious Christian lady'.

We give thanks to God for Ora Chase, and remember those many members of the family who will miss her greatly and to whom she was 'mother', 'grandmother', aunt, and a loved one.

For Your Prayer Diary

BANGLADESH, DINAJPUR
2-8 March

Dinajpur is in the north of Bangladesh. Many of the surrounding villages are very poor, but church work continues often in the face of hardship. Valerie Hamilton is Sunday School Organizer for the Bangladesh Baptist Sangha (Union). She is particularly concerned about the state of the church and the spiritual lives of many Christians. Many are just not getting the teaching they need, due to pastors having charge of too many churches. Sadly some of the pastors seem to have lost their zeal and do not visit and pastor the flock as they ought. 'Your prayers are greatly needed for the church in Bangladesh.' Dr Suzanne Roberts runs the small clinic in Ruhea, 60 miles north of Dinajpur. She is involved in medical care and health education. Jacqui Wells is responsible for Women's Work in the region. Colin and Helen Laver work in an informal education and development project. They travel around many villages to encourage the local people in literacy, agriculture and hygiene.

NEPAL — ECONOMIC DEVELOPMENT BOARD
9-15 March

With 90 per cent of Nepal's population involved in farming, the United Mission to Nepal places great emphasis on economic development. BMS missionaries are working alongside Nepali nationals in the area of development, quantity surveying, teaching, metallurgy and so on. Most of Nepal is quite underdeveloped, with basic roads and methods of communication frequently unavailable. The UMN through its Economic Development Board is trying to help Nepal make the best use of its available land. Remember the Butwal Technical Institute, the Rural Development Centre at Pokhara and the Andhi Khola Project — a hydro electricity and irrigation scheme. Remember BMS and other UMN missionaries and those Nepali Christians who can face real opposition because of their faith.

ZAIRE — YAKUSU
16-29 March

In Yakusu a variety of Christian work is done by BMS personnel in partnership with national Christians. BMS workers serve in the hospital, in the nursing and theological schools, and in maintenance work. Sue Evans, a nurse, has been working together with Zairian Christians amongst the Bakumu tribe across the river from Yakusu, and churches have been planted in that region. Susan Chalmers is responsible for maternity supervision in the hospital and also leads the young people's Scripture Union group. Lyn Bulkeley, regional medical coordinator and Dr Likwela, hospital medical director, have recently been joined by a new Zairian colleague. Chris Spencer teaches at the theological school while his wife Christine supervises the Sunday School work. Roz Williams also teaches at the school, specialising in correspondence courses. The theological school is led by Rev Kuvitwanga. Margaret Bishop teaches in the nursing school. John and Ruth Davis are involved in maintenance and construction.

INDIA — DINAJPUR AND MIZORAM
30 March-5 April

Mizoram is the state in North East India surrounded by Burma, Bhutan, Bangladesh and China. Due to civil tension, no foreigner is allowed into the area. However, church work is thriving. The Baptist Church of Mizoram, led by Secretary Dr C Lal Hminga, consists of 233 churches. It is well structured with seven strong departments. Its own mission society has 57 missionaries serving in India and overseas. The Christian Hospital at Serkawn, is directed by Dr Lal Lawma. The number of patients to the hospital is increasing, and he writes, 'we strongly feel the presence of the Lord in our midst in using our humble hands and hearts to reach out to the people who come to us, both to their physical and spiritual needs. To this day He has never let us down and we know that He holds the future of this hospital in His mighty hands.' The three full time doctors and 22 nurses are teaching a full quota of 54 student nurses. Also at Serkawn a Bible school led by Dr Lianzulala trains young people for lay work in the area.

MISSIONARY MOVEMENTS

Arrivals

Dr and Mrs I Smith on 1 December from Amp Pipal, Nepal (Holiday).
Mr and Mrs D Stockley on 8 December from Potinga, Brazil.
Mr and Mrs Lui and family on 17 December from Kathmandu, Nepal (Holiday).
Miss R Giboney on 20 December from Bolobo, Zaire (Holiday).
Rev and Mrs P Goodall on 27 December from Colombo, Sri Lanka.

Departures

Dr D Masters on 4 December to Bolobo, Zaire.
Rev G and Mrs Grose on 14 December to Delhi, India.

Deaths

On 20 December, **Mrs Violet Edith Spillett** (née Smith, widow of Rev H W Spillett) (China, Ceylon, Taiyuan and Hong Kong from 1931-67).
On 24 December, **Dr John Frederick Carrington,** BSc, PhD (Zaire 1938-74 and 77).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (November 85-January 86).

Legacies	£ p
Miss M Airey	4,200.00
Mary Lois Buckley	100.00
Gwendoline Alexandra Campbell	800.74
Mary Chattwood	2,900.00
Miss A R Cherrington	50.15
Miss E Cope	27.27
Miss M L C Dick	21,875.27
Miss M E Drake	300.00
Miss G E Evans	2,674.94
Mrs C Farrar	100.00
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Mr J R Hulme	1,000.00
Mrs Vera Hunn	2,000.00
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Miss M E H Williams	2,000.00
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Nurses' News Scheme

Anon: £1.00.

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Further information about any of these notices can be obtained from:
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MISSIONARY

HERALD

APRIL 1986 20p

BAPTIST THEOLOGICAL SEMINARY
GHEISTRASSE 31
8803 RÜSCHLIKON SWITZERLAND

Poverty – the challenge to us all

Editorial Comment

REFUGEES from Angola are once again streaming into Zaire. According to reports from BMS missionaries working in the Lower River area of Zaire, over 6,000 people have arrived in the country from northern Angola since January, fleeing from the fighting between Unita and government forces. 'And the onus of relief work is on the churches,' say Steve and Carolyn Green, who work at Kimpese.

'We have both been involved several times as chauffeurs, taking truckloads of food, tools and second-hand clothing to the villages where the refugees congregate. We've seen shrapnel wounds and firearm wounds and old women so frightened that they stand dumb-struck when someone offers them clothes or a kilo of beans.

'We'll never forget the eight-day-old baby we brought back to the hospital at Kimpese in a vain attempt to save its life. He could lie on the palm of my hand. His mother, a 16-year-old girl, had been fleeing her village, when she gave birth six weeks early, at the side of the road.'

Tens of thousands of refugees entered Zaire 25 years ago. At that time they were escaping from the Portuguese colonial regime. The Zairian church and BMS missionaries took the lead in caring for them, and many young people had the opportunity of an education for the first time. Many of today's leaders in the Angolan Baptist Church, including its General Secretary, the Rev Alvaro Rodrigues, were trained for the ministry in Zaire.

Whilst the earlier refugees came from northern Angola, those coming into Zaire today seem to be coming from further south. One group that arrived in the Kimpese area last year were dressed in clothing made from tree bark. And the tribal language they spoke came from an area to the east of Luanda the Angolan capital.

Altogether now there are about a half million refugees in Zaire. They are not officially recognized and so the only help they are getting is from the churches. The Church is asking each village in Lower Zaire to accommodate 50 Angolans each. BMS work in Angola is linked with the Evangelical Baptist Church in Angola, which operates mainly in the north. We have had no missionaries working in Angola since the return of Marjorie and Fred Drake to the UK in 1984. The good news is that Colin Pavitt is now preparing to work in northern Angola as a carpenter-builder. He will shortly be doing language training in Lisbon. The Society is also looking for a minister to teach theology at Kibokolo in the north of the country.

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APRIL 1986

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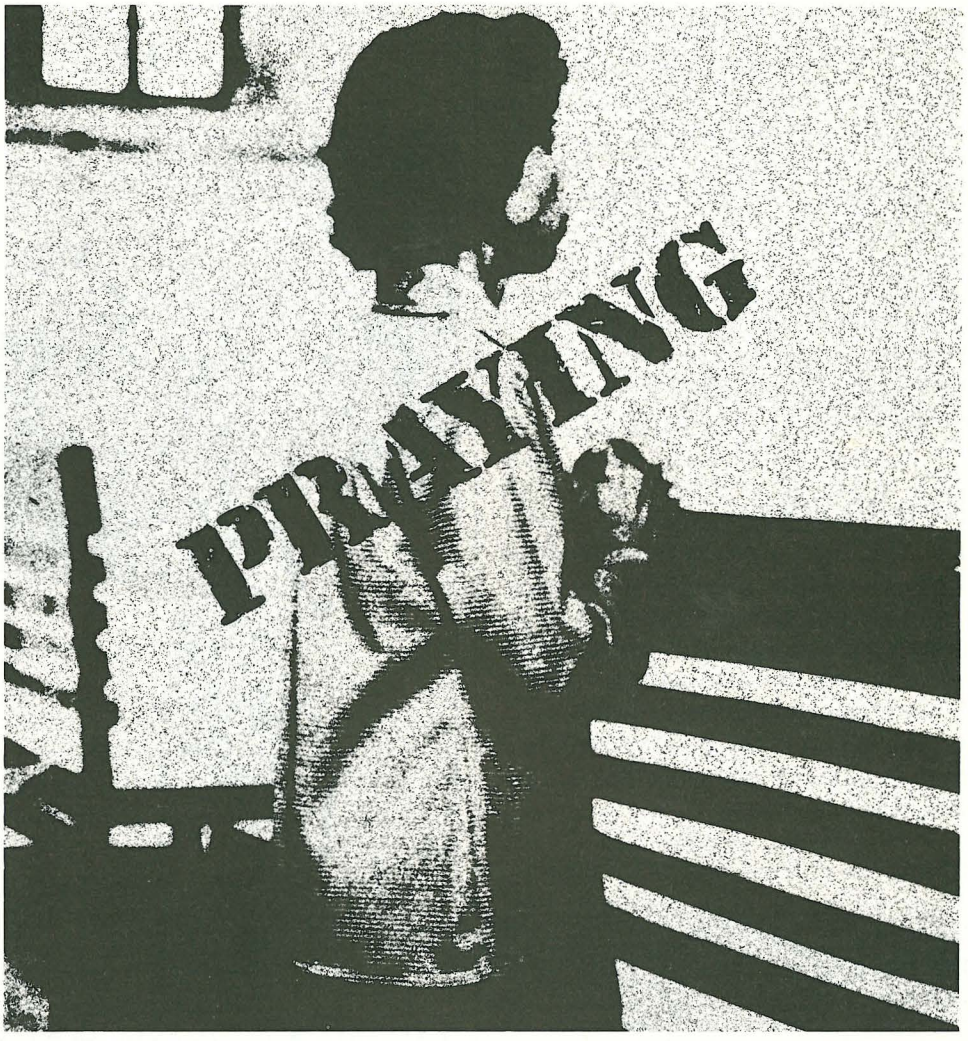
We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

AN ENCOURAGEMENT TO KEEP ON



My visit to Jinan, Shandong, China, 24-25 October, 1985 by Rev David R Edwards

THE morning of 24 October, 1985, in Shandong was mirky and misty. I had sat up all night on a 'hard' seat from Nanjing and when I arrived in Jinan, I was informed by the hotel management to whom I had written, that they were closed for renovations. I was sent to the new Qilu (Cheloo) Hotel — a nine storey structure for overseas patrons.

I had only one contact, that of Bishop Wang Sun Yin. I set to work to find him. Finally I contacted him by telephone, and he offered to come and meet me on his bicycle! The Bishop, aged 72 years, is one of five ex-Anglican Bishops in China. He retains his title as a courtesy as there are no episcopal bishops in the uniting church in China.

The Bishop showed me round Jinan. There are three churches open at present; the largest was an independent church, another was American Baptist, and the third was Presbyterian. The English Baptist Mission church is very close to the old Cheloo University — now the Shandong Medical College. The university wants the church site for expansion, but the matter is under discussion as the church wants another site in exchange and compensation for the building. The pastors use the church once a week for a students' service.

Many Baptisms

At the ex-Independent Church I met the four pastors who serve all the churches in Jinan. Among them is the Rev Tsai (Cai) Chong Sheng a BMS minister. He also is 72. He has been responsible for the administration of the uniting Church in Jinan since the church buildings were reopened from 1980 onwards and Bishop Wang spoke most highly of Rev Cai's contribution. These two work together in beautiful harmony. I visited the Ho Zai Men Church near the lake and Rev Cai showed me the baptistry and remarked, 'Last month over thirty were immersed.'

The Christian community in Jinan numbers over 3,000 while throughout Shandong there are over 60 churches reopened, with 2,000 worship centres and a total of some 250,000 Christians, which is five times the number at the time of 'liberation' — 1949. Since all the churches were closed for over ten years and it is only in the last six years that church buildings have become available, this is wonderfully encouraging.

Thank you

Bishop Wang readily acknowledges that the two major missions which have contributed to the present day strength of the church, are the American Presbyterian and the English Baptist Mission. Names such as Timothy Richard and J S Whitewright, who founded a cultural museum, which has been greatly expanded in

latter years, were mentioned with respect. A lay workers' training class has commenced at the BMS compound at Tsingchow Fu, a station which Richard established. Bishop Wang proudly confirmed he was a student of Rev F S Drake.

In Jinan, as elsewhere, there is a great need for trained church workers. So twelve students from Shandong are at Nanjing Theological Seminary, and a further thirteen have commenced studies at the new Hua Dong Theological Seminary in Shanghai. It was a beautiful experience meeting a new woman graduate from Nanjing — Miss Sun Mei Ci — who shares in the work at the Ho Zai Men Church in particular.

New Buildings

The YMCA premises were occupied as a school but this is in the process of being handed back. On the day I visited the site, there was a large group of carpenters undertaking renovations. When the total building becomes available, part of the premises will be a church, and part will house a theological seminary.

During the cultural revolution Bishop Wang worked at home translating the 'Dead Sea Scrolls' and is now engaged in writing a commentary on the hymns of the new hymnal.

This report from Jinan reveals the many answers to prayers that have risen by BMS supporters and others over many years. 'God has indeed done far more than we could ask or even think.' I was strongly urged by the leaders of the church in Jinan to pass on their deep Christian gratitude for the loyal intercessions of so many in the overseas church, who supported them during the silent and difficult years. If ever there was an encouragement to continued prayer — it is the Church in Jinan. The Church is alive, united and wonderfully loyal to our Lord and Saviour, Jesus Christ. 'This is the Lord's doing, it is marvellous in our eyes.'

continued next month

Where Unity is A Matter of Life or Death

DENISE ABRAHAM WILLIAMS, a member of the BMS party which visited India last year, thinks we in Britain have something to learn from the Church of North India.

'The West has given us Churchianity, not Christianity,' said the retired Bishop of Delhi, Dr Eric Nasir, as we sipped tea in his comfortable study. When I learnt of the policy of 'Comity', concocted in the previous century to divide India into areas for the various denominations, I began to realize what he meant. It was with great vision and foresight, then, that the Church of North India (CNI) was formed in 1970, and it is still the only National United Church in the World involving Baptists.

As a Baptist member of a Local Ecumenical Project in Milton Keynes, I was more than a little interested to see how CNI was facing up to the inevitable differences of opinion. Baptism is an obvious one, and while 'sprinkling profusely' or immersion is acceptable, re-baptism is discouraged. I got the impression, however, that, very rarely, where it is judged essential to the person's Christian well being, and all concerned have been consulted, re-baptism could occur. While this may create problems for many Baptists, it

does allow other Christians to think more seriously about whether to have their children 'done'. A Presbyter in the Kond Hills, the Rev S P Naik, summed it up for me when he spoke of each tradition having its own beauty and CNI allowing them to 'give and be given'.

Divisive

Anomalies do occur, however. Before CNI most of the Churches in Orissa were Baptist. Now, because the Baptist denomination was unable to come to a united decision on unity, some congregations have split to make two churches – CNI (Baptist) and Continuing Baptist. I was dismayed that what should have been a unifying process had become divisive.

I was also disappointed by the colonial architecture of some of the churches. Faded pictures of English landscapes and a fair-skinned Christ made me wonder too how relevant Christianity was to the Indian community. Was the Church placing too much emphasis on Western trappings – the practice and rituals – rather than on developing a uniquely Indian Christianity that met the real needs of the people.

Two experiences persuaded me that this was being faced. The first was a visit to the headquarters of the Church Auxiliary for Social Action (CASA). Two eloquent men reported on relief and development projects, supported by 20 different denominations, throughout India. These projects help to take villagers away from the clutches of the landlords. They provide awareness, an atmosphere which leads to participation, and pressure groups to persuade Governments and banks to provide loans. CASA has helped the clergy to stop saying, 'What are you doing for my diocese?' and instead to say, 'What are you doing for the poor?' I was pleased to learn that it is on the receiving end of Christian Aid. Here was Christianity in action, a totally inter-church organization.

Baptist Bishops

The second experience was meeting the Rt Revd D K Mohanty, Bishop of Cuttack, one of only a handful of 'Baptist Bishops' in the World! He was a very humble man – meeting and sending off a group of foreigners at the railway station, putting cars at our disposal, even to take us shopping, entertaining us in his home, and spending a whole afternoon showing us round a local school. His desire to spend time with people, to share their problems and to create dialogue with other faiths was awe-inspiring. 'Unity is a matter of life or death for us' he said to me, and with men of his calibre in CNI, it cannot fail to survive.

Non-Christians in India argue that Christianity is imposed and supported by the West, so in 1970 the newly formed CNI took a brave decision to be self-supporting within five years. It has led to much hardships, with pastors' salaries in the poorer diocese being hardest hit. It is to their great credit that such poverty has not caused village churches to pull out from CNI.

More relevant

Attempts are also being made to make the Church more relevant to the local community. Schools of prayers have been set up to experiment in using Indian music, different postures and meditation. Interestingly, Catholics are more advanced in this absorption. CNI and the Catholic Church are in agreement that they should eventually unite. United services are already in operation at Festival times (eg Easter and Christmas), although communion still has to be separate.

An interesting policy in CNI is the ordination of laymen with limited responsibility. When churches are too small to warrant a minister, these laymen are given authority to conduct the services (including communion) in their church – not too unusual for Baptists, you might think, but a great step forward for former Anglicans!

The Church of North India seems to have come to a very good compromise of uniting in priorities to give a common witness while allowing freedom to worship in traditional ways. After fifteen years CNI still lacks cohesion, but as Bishop Mohanty commented wryly, 'we have agreed to disagree'. If there had been a stronger lead from the 'home base' it might have turned out differently. It is easy to regret history but what can we do now? Surely the highest compliment we can pay the Third World is to unite ourselves! Isn't it about time we took some of the initiative from them?

Some leaders and workers of the CNI

Nurturing and Planting Churches

George and Jo Wieland are working in Presidente Medici, in the Brazilian state of Rondônia. When they arrived they wondered how they would fit in . . .

WHEN we came, we wondered how we would fit in! On first sight the town looked like something out of an old western film, with its dusty streets, one-storey buildings, mainly wooden, and the profusion of brightly painted general stores and bars.

The cars, trucks and television aerials brought the scene into the twentieth century, but there was no shortage of real-life cowboys, complete with hats and horses, nor of horse drawn carts and buggies that are standard transport for many of those who live out of town on smallholdings and farms.

The town has no industry, except for a few wood yards and brickworks. Most of the inhabitants either have smallholdings, but choose to live in town and travel out to the farms, or work in the shops, banks, car-repair places etc.

Primary level education is available, although many of the older folk haven't even had that benefit. It is possible to complete secondary education here, although it is better to go to one of the larger towns for that.

The town has water and electric networks, but both are somewhat precarious. We've just got to be grateful when they're working, instead of getting frustrated when they're not! The range of food stuffs and general supplies is much more limited than we found in Campinas or even Porto Velho, but the rice, beans, coffee, and meat, which we do get is certainly fresh.

Very welcome

Well, despite our fears of being fish out of water amongst people of such a different background from our own, we have been made very welcome, and in fact feel much more at home here than we did in the larger town of Porto Velho. Our induction service was a very happy affair.

The church members produced a marvellous country style supper for those who came from a distance, including a bus-load from our church in Porto Velho, and when it was time for the service to start the little building was absolutely crowded out — all seats taken, and people crowded into every available standing space.

The seats supposedly left for the 'platform party' had quickly been utilized by the youth choir from the local Assemblies of God, so chairs were hastily brought from the house and somehow edged into the front. When our colleague David Brown, who was giving the charge to the church, invited the members to stand hardly anyone stirred inside the building, but a shout came through the (glassless) window, 'We're all out here!' having given way to visitors!

Mad scramble

Life at first seemed to be a mad scramble to keep pace with all the commitments — Sunday School, services, meetings in homes and out at the farms, weeks of prayer etc.! — and to fit in the many little jobs which still remained to be done on the house.

The church, which began life as a congregation over eleven years ago and was organized as a church about 18 months ago, had never had its own pastor, and the bulk of the work had fallen upon the shoulders of one of the older members. Some who knew the situation felt that it would be difficult for him to 'hand-over', but in fact the relationship with Bispo (lit. Bishop!) has been excellent and he continues to work most effectively and in harmony with us. It has also been possible to bring others into positions of responsibility, and thus release a wider range of abilities within the fellowship.

Attendance at the service has improved, and we are seeing new faces. One of the high points so far was our first baptismal service at which two girls were baptized in a nearby river. It was raining heavily on the day set for the event, but we carried on, with a short service in a home nearby, and when it was time to go down to the river, the rain stopped, as if on cue, and all the folk, who had assumed it would be cancelled because of the rain, came scurrying along to join the group on the river bank!

It has also been a real joy to see some who have drifted away or been excluded from the church beginning to come back. For one woman in this latter category the turning point was the tragic death of their baby who was alive for just 17 days. It was one of those items when we felt utterly inadequate. We heard the news, and went round to the 'wake', where family and friends were gathering, the mother sitting at a table on which the baby was lying in an open casket. After a short reading and a prayer we stayed quite some time just being there with them.

The funeral, my first, was the next day, a most informal affair and since the mother didn't want a service nor any hymns, very short. I came away not knowing if our involvement had been a help or an intrusion, but the mother, who had been away from the church for years, has been regularly at the services ever since, and two older teenage daughters have been showing interest.

Gratitude

For others it is a sense of gratitude rather than loss that turns their thoughts to the Lord; one couple whose home and business were burned down a year ago were so delighted when they were able to build another one and also see their chemist shop prosper within a year of the fire that they asked for a service in their new home to give thanks to God.

Such services, giving thanks for birthdays, babies, new homes and so on, are lovely affairs and often furnish opportunities to reach neighbours and family members who never come to church services.

A new work

Another major encouragement has been the beginning of a new congregation in a settlement about 25 miles from here, one of several projects being planted by the government in the rural interior of the state to encourage agricultural exploitation of the land. Among the 'pioneers' who went to live there was a family from the church. We travelled out there to hold a service, which was attended by most of the people living there, and the administrator of the project offered us a plot of land to 'build a church'.

It would be possible to hold meetings in the school, which is already built and functioning, but, looking to the future, the church accepted the challenge, one member personally donating the bricks, and the foundations are already laid of a simple building which will serve as a meeting hall at the moment, and, in the future, will be easily convertible into either a house for a pastor or a suite of Sunday School rooms.

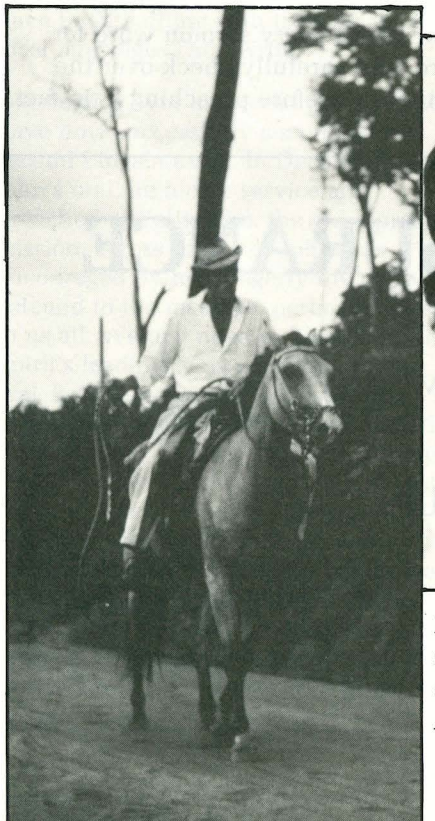
The witness of that family in their small community, together with the three or four services that we've been able to hold out there, is having an impact, and we are eager to get a regular work organized there.

This coming Saturday (15 February) there is to be an official inauguration of the water supply, electricity network, bus terminal, and radio post (no telephone there yet!) and because of our involvement we've been asked to hold a special service on that occasion. This is a most unexpected opportunity, and a somewhat daunting one, as they are expecting crowds of people and various 'dignitaries', but it is wonderful to see how the Lord has been opening the door for the planting of a new work in Nova Estrela (lit 'New Star').

We inherited another already established congregation, a small group, mainly drawn from one family, who meet along one of the interior roads. There is no village there to form the focus of the work; rather, it is a way of providing for those who live on the farms too far from town to come into the church there on a regular basis. It is heartening to see how they appreciate and are encouraged by the monthly visits, and we hope they will catch a vision for outreach amongst other smallholders in their area.

Travel

We have enjoyed our visits out to the farms, especially when all three of us have been able to go out. Transport becomes more of a problem in the rainy season (October-March) when the dirt roads deteriorate. Some places



Left: Typical of the type of cowboys seen and how some people will come to church
Above: George and Jo Wieland

Typical street scene that George and Jo mention, along with the form of travel. All in the back of a lorry

are still accessible by car (if you are prepared for a few hairy moments), but others have to be reached by other means, such as bicycle. Jo and Lindsey have ridden out in great style in a horse drawn buggy!

To get a group of people to Nova Estrela we hire a big open lorry. Hurtling along together over the narrow bumpy roads in the dark does something inexplicable for the fellowship, if not for the nerves!

It has been a real privilege to get to know the folk in their homes, some of them fairly isolated; to see some of these Christian families for whom their daily devotional time together is a focal point; to discover how vital and immediate is the faith of some who are very reluctant to open their mouths in another setting, such as a service.

Equipping the church

Meanwhile, back at the ranch . . . or rather back in the town itself our aim is to see the church established and equipped to exercise an effective ministry. Crucial to this is a growth in spiritual maturity. The teaching ministry is clearly important here, through the regular services and the Sunday School (all age). In order to increase the effectiveness of the latter we have doubled the number of classes from two (adult/children) to four (adult/young people/juniors/beginners), Jo taking the older children, and with me responsible to the young people's class.

There is so much preaching required that I soon had to abandon intentions to write out every sermon word for word, and carefully check over the Portuguese before preaching it. In fact, I had to abandon it on our first day here, when, after spending the day unpacking, we discovered not only that there was a meeting that night, but that I was to lead it and preach at it, with very little time for preparation. A greater freedom and fluency has certainly developed but I still find the limitations of my command of the language very frustrating.

The church structure needs to be developed, to channel the contributions and better meet the needs of such groups as the women and the young people. A women's organization is already formed, with Jo as president, and, though it is not easy to get something like that off the ground with the small group that we have, we hope that it will prove a real benefit to the church's ministry. The young people's Sunday School class is a first step to getting the young people together, but after a couple of attempts at Sunday night youth meetings we found it was going to be just too much for us to run these as well as the other things, so that will have to await the emergence of someone who can take responsibility for the youth work.

Another necessary element in the equipping of the church for ministry is an increase in giving to the point at which a Brazilian pastor can be supported by the members, and also the provision of a more adequate building. Our present little wooden hall is packed out with 50 people and apart from a wooden latrine some distance behind it, has nothing in the way of 'facilities'.

Giving

There's always the danger of a construction project sapping all the resources and energies, taking priority over other aims, so I was delighted that the people, though very keen to have a better building, decided to put their present funds into a construction at Nova Estrela. We will soon, however, have to be looking at plans, and making estimates, for a more permanent building here. We hope that the level of giving will increase steadily and that upon completion of the building, it will be high enough to switch from paying for the building to providing for a pastor.

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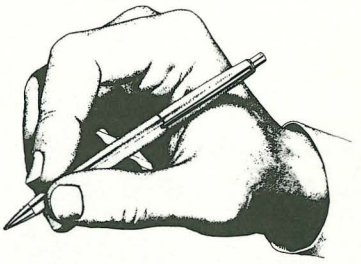
REFLECTIONS



A Kilt in Kathmandu!

IN last month's TALKABOUT, we read about the wedding of Stuart Little, a dentist from Scotland, serving the BMS in Nepal, to Pirjo Ithkonen, a Lutheran nurse from Finland.

Stuart and Pirjo recently wrote about their wedding day, which really was a day to remember!

'The whole story of planning the wedding would fill a book so perhaps a few examples of what happened will help you understand. It took seven visits to the printers in Kathmandu to get the invitations printed without too many mistakes. During the last visit, Pirjo was glad she had her knitting with her as the printers had run out of ink, had none in store, and had to send for some while Pirjo waited. A picture of a ring and a piece of wire adapted to fit the appropriate finger were sent to Scotland so that my youngest brother, Alistair, could bring an engagement ring with him when he came here in October.

'All of our friends, the hospital Community Health Programme (CHP) staff, two church congregations and others all had to be fed at the wedding feast. The ingredients needed to feed over 400 people included three goats, 80 kg of rice, 7 kg of garlic, and 30 kg of tomatoes.

'After months of planning, the 7th of December was all we could have hoped for. The weather was perfect for an outdoor service and the mountains were out in all their splendour. Both the Rev Neil MacVicar (BMS Asia Representative) and Stuart were in kilts which still has our Nepali and expatriate friends talking! Pirjo's dress, which had taken her two months to make and was nearly ruined the previous day when an electrical plug exploded, also attracted much favourable comment. We really appreciated Neil's leading of the service and he certainly tied the knot well.

'After careful diplomacy and much prayer, the two church groups in Tansen were both willing to take part in the wedding service and preparation of the feast. For the first time in over a year, the two groups worked and worshipped together. How fitting that the wedding sermon should be on "Unity in Diversity" even if it was aimed at a Scottish Baptist Dentist and a Finnish Lutheran Nurse!

'The address was given by Howard Barclay, Executive Director of UMN. A good crowd was present and many folk witnessed their first Christian wedding.'

Learning Lingala — the local Lingo!

One of the first steps to becoming an overseas worker for the BMS is the arduous task of learning another language! This is easy for some, but a thorn in the flesh for most.

John and Ruth Davis in Yakusu, Zaire, have been battling with the Lingala, the local language. They write,

'We rejoice over answered prayer as we have now successfully completed our second Lingala exam. In December, for John's oral, he took a service and preached at Yalisombo, the old leprosy mission, across the river. John was encouraged by how eagerly the people listened to the message, perhaps a lesson to us all. We just need to be open to the Spirit's leading. This morning, for her oral, Ruth was warmly welcomed by about 40 people at a small mud and stick church in the nearby village of Yawenda. People from several nearby villages sat on low benches or stools and amid disturbances of goats outside and chickens inside, they listened attentively. It's really good to be able to share the Good News of Jesus now that we are able to speak the language, even if somewhat slowly and with mistakes. We pray for increased fluency and further opportunities to speak about the Lord.'

Yvonne Errington, now nursing in Pimu, Zaire, had an eventful experience as a result of a slip of the tongue!

'I was walking through the village recently going to talk to one of the local men who was making some beds for our students. On the way so many people greeted and recognized me that it reminded me I have been in Pimu just over a year and am beginning to be accepted by the people. I usually walk through the village once a week to the local shop to see what exciting things they've got. Their stock ranges from pieces of material to bicycle bells, and tins of margarine and coffee sold at exorbitant prices. Just after I returned from language school, I went to the back of the shop and asked if they had any maize for sale. They said 'Yes', so I went to the back of the shop and they seated me on a chair and handed me an enormous cup of the potent palm wine! The word for maize is 'masango' the word for palm wine is 'masanga'. I'd never make that mistake before language school! And also I'd forgotten the shop also serves as the local pub! So now, I'm afraid ever to ask for maize!'

Worlds Apart...

SURVIVA
FITT

GNP Per Capita Estimates

LESS DEVELOPED WORLD	£
Africa	191
Asia (less Japan)	220
South America	631
TOTAL	264
DEVELOPED WORLD	
Japan	5,888
North America	5,388
Europe	3,461
TOTAL	4,167

(source – Economics and World Order)

A frequently quoted conclusion is that 'differences in income per head between poor and rich countries were around 1:2 at the beginning of the 19th century; they are around 1:40 today in nominal or around 1:20 in real terms.

ON visiting any South American city, travellers will see street corners almost blocked with people selling fruit, with children cleaning shoes, or with traders offering 'good deals' on all sorts of wares. They will see and hear what seems to be sheer chaos. But they are travellers, and this scene will be one of many impressions taken home.

Yet those street traders are trying to survive in a society where the 'chances' are against them.

Gregory Heires, writing for the Latin America Press, says,

'Locked out of the modern economic sector and deprived of state assistance, millions of Latin-American city dwellers support themselves by working in the "informal sector".'

The sharp growth in the size of cities has meant that traditional means of earning a living are changing. The problem of 'urbanization' was focused in the March *Herald*. Still, people from the rural areas flock to the cities in hope of work. Yet it is here that the problem starts.

'Unable to find work in the wealthy, high-tech sector, an increasing number of the region's people – mostly urban migrants – earn a living by producing, repairing or selling anything they can find. The US Agency for International Development estimates that 30-50 per cent of the labour force in developing countries works in small self initiated "businesses".'

Yet with most of these small 'businesses' being unregistered and technically illegal, it is

. Poverty & Aid

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difficult to say exactly how many people are involved in them.

However, trying to earn even a basic living causes many problems. It can lead to exploitation by larger companies who try to 'reduce the number of salaried workers on the payroll and thus avoid paying taxes and worker benefits'.

'A couple in Lima, Peru recently set up a small workshop in a shantytown where some 15 workers – paid at piece rate – produce shoes. There is no official payroll. And the shoes are distributed to stores in an affluent section of Lima and sold at up to 100 per cent above production costs.'

'Most "informal sector workers" put in long hours, frequently under harsh conditions. A striking example is the combing of rubbish dumps outside Mexico City. Some 60,000 "pepenadores" (scavengers) earn about £7.00 a day, working from 8.00 am to 6.00 pm. Their life expectancy is 40 years, and many die from infectious diseases.

'As Latin American governments have come to realize they lose millions of dollars in uncollected taxes because of illegal or semi-illegal production, concern about the "informal sector" has grown.

'While politicians and technicians debate the solutions, however backyard mechanics will keep on changing exhausts in roadside pits, seven year old kids will still sing on buses, and downtown street traders will remain on the lookout for patrolling police and water canon trucks.'

WHY 'AID' ALONE CAN BE DAMAGING . . .

'DISASTER is a disaster, even disaster relief is a disaster!' says Tad Mitsui, Co-ordinator of the African Drought Task Force of the World Council of Churches.

Although disaster relief is necessary it is a 'tremendously dislocating experience' for the population concerned. It is a dilemma because it needs to be done, but it is damaging. I will give you some of the reasons why.

1. It increases dependency on charity and foreign food.
2. It discourages local production of food.
3. It disrupts the local market due to the availability of cheap or free food. Farmers will have a difficult time selling their produce at a good price.
4. It disrupts the traditional fabric of social life. Often the authority of the traditional leadership is challenged and discredited.
5. It offends the sense of dignity as human persons. Receiving charity always does.
6. It creates an unnecessary bureaucracy which caters for abnormal situations only. Bureaucracy has a tendency to perpetuate itself even after the need for it no longer exists.

Percentage of Disposable Income spent on food

United States	**17%**
Great Britain	**22%**
Indonesia	**50%**
Peru	**52%**
Zaire	**62%**
India	**67%**

(source – Simon, Bread for the World)

PER CAPITA INCOME

ANGOLA	**£ 340**
BANGLADESH	**£ 71**
BRAZIL	**£1023**
INDIA	**£ 102**
NEPAL	**£ 95**
SRI LANKA	**£ 181**
ZAIRE	**£ 86**
UK	**£4909**
USA	**£7942**

SOURCE: The World Almanac

MY FAMILY

WE can speak of 'poverty' in sweeping terms. We can be saddened that the statistics are so high, that the numerical value of the world's poor is so large. We can create theories to suggest why this has happened, or go to conferences and study the issue. But in the end, we are dealing with people, with individuals, with brothers and sisters.

Last year Cliff and Chris Eaton wrote from Nepal.

'In Nepal, many people even without health problems, are struggling for an existence. A widowed mother, whose older children are married, is trying to earn enough to pay her son's school fees. Often the boy goes to bed hungry and sometimes gets angry with the mother who is trying so hard to feed and clothe him. Sometimes school teachers are refusing to teach children who don't have the uniforms, which poor people can't afford.

'A man who lost his foot through injury is asking for crutches, rather than having to walk on his hands. He wanted to have some shoe cleaning materials to earn his living as a "shoe-shiner", rather than begging. . . .'

David Payne, who recently returned from Nepal, experienced the apparent hopelessness of poverty on visiting the home of a

Church and Poverty in Brazil

'BRAZIL'S economic problems have not decreased,' reported David Doonan, BMS Overseas Representative for Brazil and the Caribbean, to the General Committee in March.

'Inflation in 1985 was over 230 per cent higher than in 1984. In January 1986, the monthly inflation was 16 per cent. In 1985, however, the purchasing power of the minimum salary was slightly increased. Major strikes were ended by negotiation and the workers seemed to begin to understand their responsibility to share the economic burdens of the country.

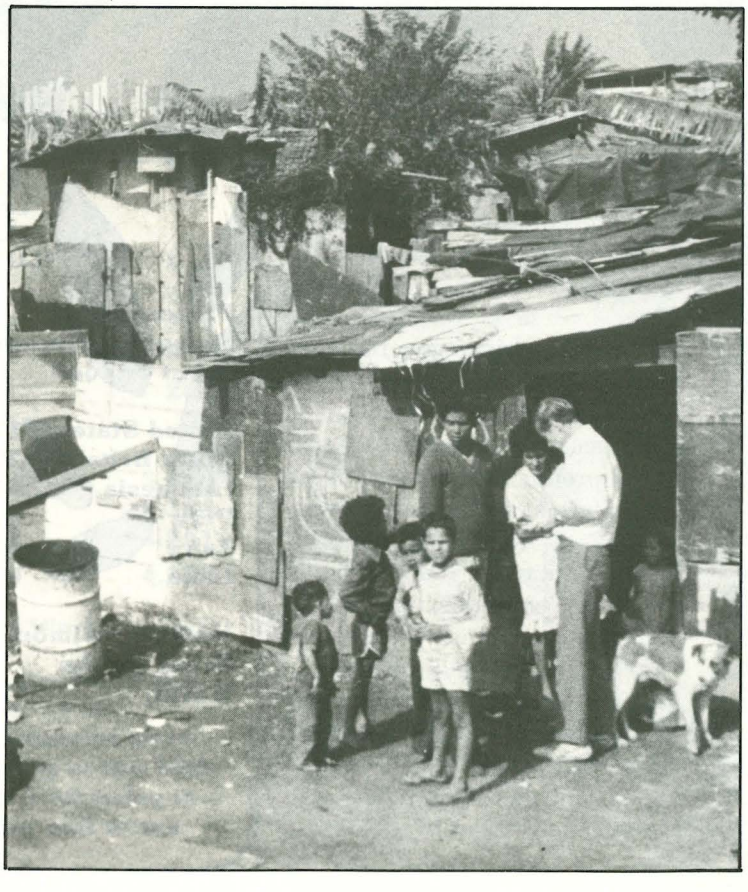
'The President's claim that Brazil's foreign debt will not be paid with the hunger and misery of its poorer citizens was generally applauded while the government consistently rejected pressures to refuse any payment of its financial commitments. The success in negotiating the recycling of its loans from foreign banks, without the International Monetary Fund's approval and demands for necessary measures, marks a triumph for the President Sarney line of negotiation.

'Land reform, combating corruption in high and low places, and the reform of the Consultation are 1986's goals for the government.'

Speaking of the role of the Roman Catholic Church in Brazil, David Doonan said that its voice is less audible than before.

'Some consider it too closely aligned with Marxist philosophy through its progressive Bishops and priests. Others write it off as being insincere in its claim to support land reform and wealth distribution, given that it owns vast wealth and lands in some of the poorest areas of Brazil.

'It is also obvious that with the freedom of the media, secular commentators and politicians are speaking for the people with greater success than the church did in the past. The grass-roots community groups, previously instigated by the priest if that way inclined, have become more politicized and their leadership often now belongs to the smaller left wing parties, the Church's and priest's role becoming less necessary in a democratic climate.'



But how are Brazilian Baptists being influenced by the change of the political and social climate?

'Individual leaders have become more vocal in their support of and opposition to trends in politics and social changes. The pending reform of the Constitution is provoking Baptists to participate in the dialogue, though the emphasis is usually on aspects such as religious liberty, pornography, divorce, etc, although some are tackling the wider issues of society.

'While evangelism, as soul winning, is still the major emphasis of Brazilian Baptists, many more churches and conventions are involving themselves in social action through clinics, friendship houses, creches, etc. Sermons on the Gospel in action are more frequently heard. At the Annual Assembly in January several preachers called Baptists to a faith evident in good works on behalf of the poor – sermons that were not heard five years ago.'

. . . IN NEED

lady 'water carrier'.

'We were sitting, eyes running from the smoke and sweat trickling down our backs, in a small hut on the outskirts of Butwal. Among two or three hundred similar huts was this one where the family of our lady water carrier lived. Most of the huts, of primitive wattle and daub walls and grass or leaf roofs, were the minimum one could consider as 'adequate shelter' – probably very much less so. We'd never seen this part of Butwal before. It's not that visible from the main road or paths. This must be where many of those who are dependant on finding daily labouring jobs in the town are living. We went there to share in some way sorrow and concern with this particular family.

'At 18 months the younger of our water carrier's two sons was thought to be old enough to survive where others before him had not. For since the mother's first child (the elder son), we have learnt that four others have either died at child birth or at early stages of life. Now two days previously, this younger of the two children had also fallen victim and died. A poor diet, little hygiene, measles and then something else picked up in the poor weather were contributing factors. Questionable practices of persons working in the aptly named "medical shops" in town, selling modern medicines at exceptional prices doesn't help either. Poor health facilities in general often force a desperate family into the expensive "arms" of the open market. When illness affects a family member, the custom seems to be to sit and wait and see if it gets any better – rather than foot any unnecessary expense. Only when things look desperate is medical help sought. By then it's even more expensive – and often too late.

'Meanwhile, as we sat, we slowly became aware that this bereaved family were cooking a meal for us. For this is apparently the custom when, two days after the death, the family will receive visitors for whom they will provide food. At least this was the case with this family from the lower section (caste) of Nepali society. We ate the portion of curried vegetables, meat and some lentils and chapatis and then with thanks, took our leave.

'This was a valuable experience – to see and in some small way to share in what these people have to face. We remember them. God help us to know our response to folk such as these.'

WORKING WITH THE POOR IN SÃO PAULO

FRANK and Dorothy Vaughan live and work in São Paulo. With seven million inhabitants, it is Brazil's largest city. Alongside the grand hotels and high rise buildings of São Paulo grow 'favelas' or slum communities. Here, people who have come to this sparkling new city in search of 'streets paved with gold' find their dreams shattered and a life of despair.

Frank and Dorothy have been working with the poorest of the poor, sharing the living gospel of a Christ who shares in the joy and sadness of us all. They write of a town near São Paulo which they visited.

' "One third of this town lives in favelas," said the mayor of Diadema in reply to my question. 100,000 people live in 133 favelas in a relatively small area.

Many people have asked us, "What is being done about it – the squalor and cramped accommodation?" Community groups build their own houses with help from the town hall. Assistance is given in:

Installation of electricity and water supplies
Leasing of land to registered dwellers
Design of houses
Use of a brick-making machine
Area Planning.

'On the positive side, this ensures the continuance of existing favela communities. (Some favelas are similar to villages in the interior of Brazil.) On the other side these are very small steps towards the emancipation of the poor and represent only a small physical improvement.

'Better dwellings do not make better people, Violence and immorality continue as before. This is something beyond the scope of municipal departments. The basic needs are spiritual and that is where the churches should be active. That is principally why Dorothy and I are in this region.

'Of the 38 churches in our Association's area, I have visited 21. Our job is to coordinate outreach to the favelas. By drawing attention to the conditions and needs of the 330,000 favela folk in this region and linking them with the moral demands revealed in the Bible, we hope to stimulate the Baptists into action. So far, the action has been limited. In the main, the churches are busy with evangelistic and missionary enterprises. To tackle a new idea may take time.

'Better dwellings do not make better people'

Average Annual Per Capita Cereal Consumption (pounds) 1972-1974

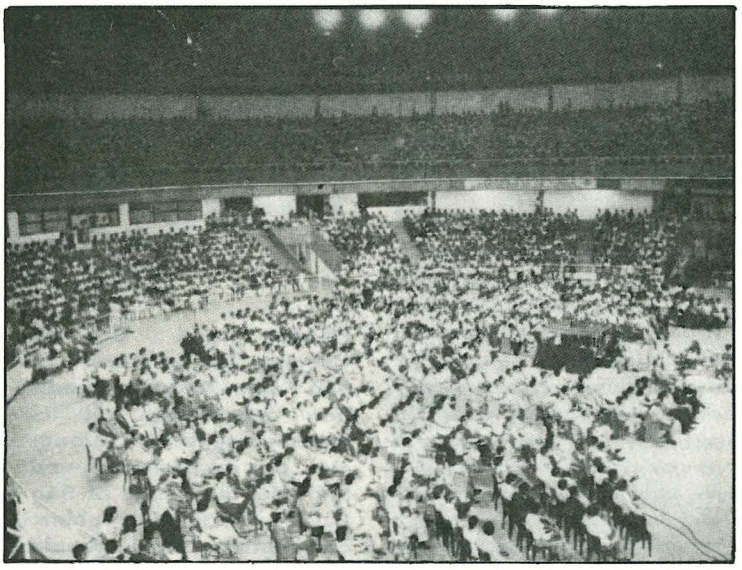
United States	**1,850**
European Community	**900**
Developing countries	**395**

(source: Organization for Economic and Development Cooperation)

MISSIONTALK

Brazilian Baptist Convention

Evangelism is still the main emphasis, reports Robert Draycott, but Brazilian Baptists are being challenged to have a greater social concern.



OVER 2,000 messengers travelled to Campo Grande, in Mato Grosso do Sul for the 67th Brazilian Baptist Convention, which was held 16 to 22 January. It was a hard working assembly, receiving and assessing departmental reports, debating proposed changes in the area of Religious Education, with the nights given over to evangelistic services and missionary presentations.

The official speaker was Dulce Consuelo Lopes Purim. This was the first time that a woman has been given this honour.

In keeping with the official theme, 'Do good to everyone' (Galatians 6:10), she took as her text John 13:34-35, which speaks of the new commandment: 'Love to one another.'

Other speakers developed the theme, most notably a retired doctor from Fortuleza, Dr Silas Munguba, who spoke of the way he had become involved in work with drug addicts, prositution and other socially deprived groups. He pointed out that the Baptists have concentrated on preaching and have largely ignored social action, and how Baptist buildings are closed during the week, in contrast to the various courses and activities offered by many Catholic churches.

Evangelism continues to be the main emphasis of Brazilian Baptists and this was exemplified by the two evangelistic nights when the stadium was almost full. Not being able to find a very good seat, I went outside to take advantage of the closed circuit extension.

This reminds me of the excellent radio and television facilities which the Convention has, enabling us on another night to see a brief news documentary of the denominational year. One of the main features of that year was the appointment of Pastor Orivaldo Pimental Lopes as the new General Secretary of the Convention, or, more exactly, as the General Secretary of the newly created Planning and Co-ordinating Committee. This is a significant step forward in administrative terms and in Pastor Orivaldo we have a very capable man at the helm.

Dr Silas Munguba, reproduced from a Brazilian press with thanks

Several of our BMS colleagues were present, some of them being members of a departmental committee or involved in the appraisal of a departmental report.

BMS co-operation in Brazil is held in high regard. I had already gathered that, but the Convention certainly confirmed that this esteem has been earned. In his five minute report to the Convention, David Doonan emphasized that the BMS does not have 'a work' in Brazil, but co-operation. From various personal contacts it is clear that BMS missionaries are wanted, not only in the five states where we are working.

Naturally, many things are left unsaid. But I was encouraged by what I saw and heard of the denomination at large and especially encouraged by the evidence of the value of BMS co-operation out here — steady, unspectacular maybe, but bearing fruit. If I were to pick out a lasting memory, however, it would be of hearing Reginaldo Kruklis preach in one of the churches on the Sunday evening. Eight years previously, Reginaldo had visited our church on deputation during his studies in Britain. It was a joy to hear the word preached that night. Fruit from the BMS scholarships, but that is another story. . . .

South Lodge

FOLK who live in the Worthing area, or who may be holidaying there, may like to note that an Open House, afternoon tea and cakes, with a small bring and buy stall, has been arranged for South Lodge on May 7. The event begins at 2.30 pm.

Retired BMS missionaries, resident in South Lodge, will be very pleased to welcome friends, old and new. Please try to get along. The address of South Lodge is: 2 Manor Road, Worthing.

STANLEY BROWNE

Dr Stanley Browne, 'Mister Leprosy' as he was affectionately known, died on 28 January. He was 78 years old. Dr Browne was a pioneer in the fight against leprosy and his loss will be felt not only by British Baptists, but by Christians around the world.

After training with the Kings College Hospital in London, Dr Browne joined the Baptist Missionary Society and served at Yakusu Hospital in the Belgian Congo from 1936-1958. It was during his time in Yakusu that he first began working with leprosy sufferers. He was particularly disturbed by the number of people suffering from the later stages of the disease which results in terrible disfigurement and eventual death. He pioneered methods of recognizing leprosy in its early stages, and working with villagers, started to fight the disease. Work on one of the three main antileprosy drugs, clofazimine, was originally undertaken by him.

The Rev Reg Harvey, General Secretary of the Baptist Missionary Society called Stanley Browne, 'a truly remarkable man of God! As individuals, many of us have stood in awe at his astounding energy and enthusiasm, his breathtaking world commitment and travels, yet his deeply personal Christian faith. The Society is grateful for all its partnership with Stanley – as former missionary and as Honorary and honoured member of General Committee.'

Stanley Browne dedicated his life to the eradication of leprosy and continued working in research long after his missionary service was over.

Mr Bill Edgar, Communication Director and International Director Designate of the Leprosy Mission, in reaction to the sad news said, 'We were all very shocked. He was consultant editor of *PARTNERS* – the LM publication – and made an enormous contribution to that. He has been instrumental in the lifting of leprosy from the doldrums into a respectable subject which proved fit for research. He was a strategic man in mission terms. After serving in Yakusu with the BMS, he moved to Uzuakoli, Nigeria where he was Director of the Leprosy Research Unit. Even though this was a government post, he was as involved as ever in mission, since he was a dedicated Christian. He ran the Leprosy Study Centre in London from 1966-1980, when it closed, which was the international reference point for training and research in leprosy. We feel very shocked and a tremendous sense of loss.'

Stanley Browne was recognized as a worldwide authority on leprosy. Since he became Director of the Leprosy Study Centre, he travelled to almost seventy countries, leading conferences and seminars, and advising governments on community health.

His numerous awards include: 1948 – Chavalier, Ordre Royal du Lion; 1958 – Officer, Ordre de Leopold II; 1965 – Officer of the Order of the British Empire; 1973 – Commandeur, Ordre de Malte; 1976 – Companion of the Order of St Michael and St George; 1980 – Commandeur, Ordre de Leopold II.

Stanley Browne was also very involved in Baptist life in this country. The Rev Douglas Sparkes, Assistant General Secretary of the Baptist Union of Great Britain and Ireland, said, 'He was, of course, President of the Union from 1980-1981 and as such travelled widely in this country, where his visits were very much appreciated. He continued to take an active part in the BU Council and Baptist life as a whole. He was a tremendous encourager of churches that were taking initiative in evangelism, and when I met him, he always had some news of how a church was evangelizing in its locality. He was so enthusiastic about churches that were actively looking ahead. He will be sadly missed.'

HERALDS OF HEALTH

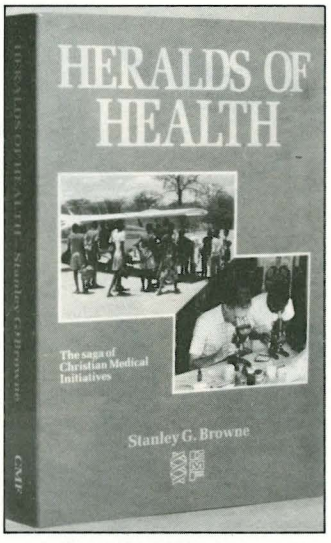
EDITED by Stanley G Browne, Frank Davey and William A R Thomson. Published by Christian Medical Fellowship. Price £4.95.

This book was edited jointly by these three doctors, the latter two dying before its completion. The preface is written by Stanley Browne in September 1985 and acknowledges both 'their inspiration of and contribution to the book'. The book was published only weeks before his own death, and Stanley Browne sadly never saw the finished copy.

The introduction leads us to Jesus himself, 'The Great Physician' who 'healed because he could do no other. . . . His primary concern was always with the patient's restoration to wholeness of health in body, mind and spirit in an ongoing social context. The curing of specific diseases was only part of this wider picture.'

The chapter finishes with a short anecdote on Dr Porter Smith, the first Western and missionary doctor to central China. When 'he opened the first small hospital in the great city of Hankow, he had an inscription painted over the entrance which translated reads as follows – Hospital of Universal Love – this was an extraordinary idea to people who read it, but those few words epitomize the meaning and purpose of the whole vast Christian medical enterprise.'

The chapter on the Christian contribution to Leprosy and Tuberculosis is written, of course, by Dr Stanley Browne himself. The history of the disease and its treatment is interesting. The ambivalent attitude of the Church of the Middle Ages is noted. On the one hand, Christians were housing,



feeding and caring for the leprosy sufferers. On the other hand, the rite of 'the "Leper's Mass", observed mainly in continental Christendom, in which the hooded leprosy sufferer heard the solemn cadences of the burial service read over him before being banished for ever from the community of healthy, godfearing citizens.'

There are chapters on the Contribution of Women Medical Missionaries, Mental Health, Rehabilitation of the Disabled, Water, Hygiene and Sanitation and on Medical Education. The book finishes with 'The Cost and the Vision', a thought provoking chapter, in which a leading non Christian government officer in the India before World War I is quoted. He said, 'What we dread is your women's missions and your medical missions, for in your women's missions you are winning homes, and in your medical missions you are winning hearts, and when homes and hearts have been won what is there for us to do but to do what you tell us?'

Diptipur Silver Jubilee

THE Silver Jubilee celebrations for the Agricultural Project at Diptipur were held December 16-17 last year. Former BMS agricultural missionary, John Smith and Jean, his wife, represented the Society and Operation Agri.

John reports that he was able to outline the original aims of the agricultural mission work in Diptipur, and to explain the guiding principles that shaped the project.

'This gave opportunity for us to bring special greetings from BMS and Operation Agri. Carole Whitmee and Mr P V Mall, present and past treasurers of the project, both spoke supportively, recalling various specific instances to illustrate the way the Centre had been used by God for practical blessings for the area around.'

There will be opportunity in a later edition of the *Herald* to give a longer report of the anniversary and of the Agricultural Project today.

University post for former missionary

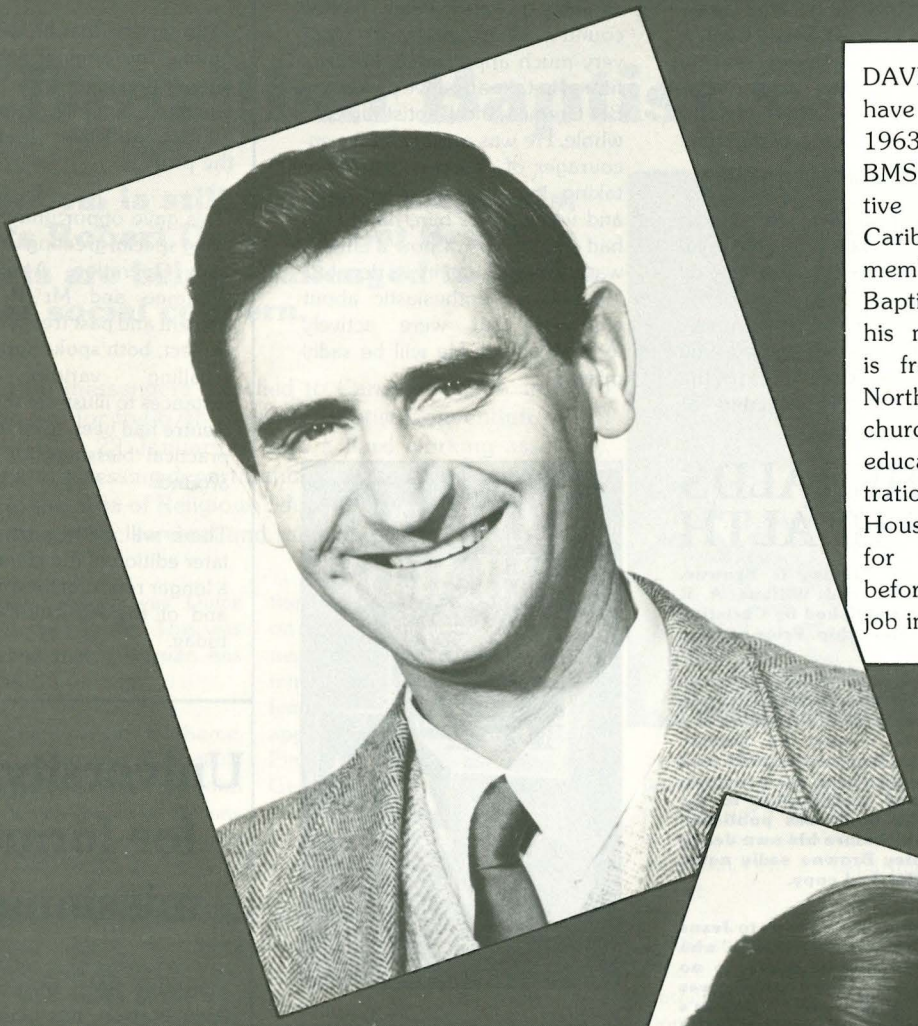
FORMER BMS missionary, Dr Alan Watson, has been appointed to a Glasgow University chair. Dr Watson, a member of Mosspark Church in Glasgow, is to be Regius Professor of Forensic Medicine. He is the eighth person to hold the professorship which was created by Queen Victoria in 1839.

His work will be teaching medical and law students pathology. Dr Watson has been a senior lecturer in the department for the last 14 years and has worked on many of the major criminal cases in Glasgow.

Alan and Jean Watson served with the BMS in Ntondo, from 1957 to 1960. Jean is presently serving as assistant to the pastor in the Mosspark church.

TALK ABOUT

Overseas Representative for Brazil and the Caribbean — David Doonan



DAVID and Doris Doonan have served in Brazil since 1963 where David is now the BMS Overseas Representative for Brazil and the Caribbean. David's original membership was with a Baptist church in Ireland, his native land, and Doris is from Carey country in Northamptonshire. They did church work, theological education and some administration as well as a term as House Parents in the hostel for missionaries' children before taking up the present job in 1981.

Travel Agent,
Pastor,
Estate Agent,
Preacher,
Counsellor,
Administrator,
Teacher —
what hat shall I wear today?

Martin and Kathy Hewitt left for Brazil in February. They are now in language school learning Portuguese. They need our prayers, especially since they missed the first two weeks of lessons.

IT's just turned 7.30 am when the phone reminds me that another day has begun. It is the BMS telling us that the visa has finally been granted and the Hewitts will be arriving in São Paulo on Tuesday morning. Other plans must be changed — furniture bought and an apartment rented for the arrival of the new missionaries.

It's just as well that Doris had decided not to attend the Annual Assembly this year and I will now have to cut short my visit. This family must be settled before we leave for Trinidad and on to London for the committees.

We talk about this over breakfast and hope the phone will allow us to have our family prayers in peace. How we need to maintain our own relationship with the Lord if we are to serve our colleagues!

It's all in a day's work — well not really. No two days are alike, but one must be ready for anything. It's amazing what a disturbing effect the telephone can have on well ordered plans, bringing in, as it does, at a moment's notice, the unexpected news that demands immediate reactions.

Our work is woven in with that of our missionary colleagues in Brazil and Trinidad and most of our time and activity relates in one way or another to them.

'Pastoral care' covers a multitude of aspects from arranging visas for new colleagues to making medical appointments to booking and buying air passages. Occasionally it means a special visit to a distant colleague who needs a pastoral word in his ear or a shoulder to lean on, if not to cry on.

Weddings are part of our scene too. As senior colleagues, the missionaries' children have seen us grow older and when they marry we seem to be a natural choice to perform the wedding. Imagine, in the tropical heat of Rondônia, a Welsh/Brazilian wedding, hats and all, done by an Irishman in English, and Portuguese, when it's not the Brazilians who turn up late, but the Welsh mother of the bride. Still it was a happy occasion!

The phone rings again and it's the Secretary of the Baptist Convention in one of the States where BMS co-operates in the work. No, our missionary is not causing trouble. On the contrary his work will result in the organization of an autonomous church. Can you be present? Will the BMS agree to the missionary moving to another area to make way for a Brazilian pastor? We can discuss it more fully next week when we travel to that area.

We are members of the local Ferreira Baptist Church near our home in São Paulo and Pastor Abdoral de Araujo is a pastor to us. He counts on Doris to organize the education programme of the church and when we are at home — about 15 days of each month — she is busy with meetings with Sunday School workers and with the preparation of educational material.

This Sunday we are at home and although on Sunday morning David will teach a Sunday School class and Doris will give the teachers' class for next week's lesson, we should be able to sit and enjoy evening service. But even there the telephone reaches us. The pastor is away — a church family is suffering physically at the hands of a non-Christian father. Can Pastor David and Dona Doris come quickly. That night we got home at 1 am. The next day we were off to Campinas to buy furniture for a newly arriving BMS family.

What is the missionary call? A call to buy air tickets, or furniture, or rent houses and/or sell property, the occasional sermon or Bible study in a colleague's church, much land and air travel? Surely it is a call to serve Jesus Christ in whatever activity he lays to your hand; to share his love and compassion for fellow Christians and especially to those who do not know him. We believe our busy life gives us ample opportunity to be 'your servants for Christ's sake' and so we rejoice in our missionary call.

For Your Prayer Diary

ZAIRE – CECO KIMPESE
13-19 April

CECO is a multi national evangelistic and educational institute in Kimpese. Operated by four different church communities, CECO is composed of three primary schools, a renowned secondary school and a Bible school. BMS teacher Pat Woolhouse is teaching at the Secondary School. She is also involved in the School Scripture Union group which is growing.

Michael and Carol King also serve at CECO, where Michael oversees the agricultural project. He is trying to make better agricultural use of some land belonging to CECO, and is also exploring better ways to care for animals, such as goats, pigs and sheep. The aim of the project is not only to improve local agriculture, but also to motivate pastors, who are training at the Bible School, to begin agricultural projects at their first parishes.

Also remember Pastor Dioko, responsible for the parish and Pastor Nyambudi, Director of CECO.

BANGLADESH – CHITTAGONG AND THE HILL TRACTS
20-26 April

With the return of David and Yvonne Wheeler last year, the BMS now has no personnel in the Chittagong area. Considered to be 'politically sensitive' the area has been closed to foreigners. Yet, the BMS is still involved in the work of the church, which, in spite of its isolation is growing. Before leaving Bangladesh, the Wheelers reported a real interest on the part of some Muslims to learn about Jesus Christ. One family in particular became Christians through reading the Bible. They have 'found a glorious release in Jesus Christ'. They are now seeking church membership. Please pray for the local church, experiencing internal tension at the moment. Pray for Rev Swehla Phru, Pastoral Superintendent for Chittagong and Hill Tracts, and for the Ferringhi Bazaar Baptist Church in Chittagong.

HOME – BAPTIST ASSEMBLY
27 April-3 May

Pray for the Baptist Assembly, which is held in London this week. We thank God that news of Baptist life in Britain is encouraging. Church membership is increasing. The number of candidates in training for the BMS and for Home Mission, in Baptist Colleges, is higher than for many years. We are looking forward with a vision. Thank God for the unity which is strengthening every day between the BMS and national Baptist Unions in the United Kingdom. Pray that the delegates to the Assembly will experience a real vision of the future and that the work of the Baptist Church may continue to grow. Remember the incoming BUGBI President, David Coffey and General Secretary Bernard Green. Remember the incoming BMS Chairman, Maureen Sleeman, Angus McNeill, BMS Overseas Secretary, and Stanley Mudd and Derek Rumbol, Assistant Overseas Secretaries. Pray for Joan Maple, BMS Personnel Secretary, as she oversees the selection and training of men and women training for world mission.

TO THE ENDS OF THE EARTH 6-12 April

LORD,
the good news is never silent;
in all parts of the world,
on Caribbean island,
in forest village,
or urban sprawl,
the welcome
of the Risen Christ
is proclaimed:
'Peace be with you.'

LORD,
we rejoice
because of all those who have
given their lives
in declaring your love.
We are humbled by the quality of their giving;
We are full of wonder at their courage and
hope.
We praise you for your servants.

LORD,
we are proud and glad
for the pioneering work of BMS
missionaries in many parts of the world,
who are remembered for the way they
have built up humanity,
and shared the victorious
mission of Jesus Christ.
Help us today to continue that work.

LORD,
we praise you
for awareness of the changing face of mission;
for insight into evangelism today;
for the possibility of new areas of work;
for thinking, prayer and planning,
which strengthen the world church.

We rejoice Lord
at the movement of ideas
and the sharing of insights
as we seek to be partners in mission,
Fill us with generosity to give
and graciousness to receive.

Give us all a sense of belonging
to your worldwide family,
bringing mutual encouragement and
confidence as we seek healing for the world.
Help us to proclaim you at all times,
as Father of all.

MISSIONARY MOVEMENTS

Arrivals

Mrs C Bulkeley on 7 January from Yakusu, Zaire (Private visit).
Mr and Mrs D Knight on 19 January from Tondo, Zaire.
Dr & Mrs T Bulkeley and family on 21 January from Kinshasa, Zaire.
Mr D Payne on 28 January from Butwal, Nepal.

Departures

Rev S and Mrs Christine and family on 2 January to Rondonopolis, Brazil.
Mr and Mrs A North and family on 5 January to Kinshasa, Zaire.
Miss V Hamilton on 6 January to Dinajpur, Bangladesh.
Rev and Mrs G Lee on 14 January to Kandy, Sri Lanka.
Mrs I Masters on 15 January to Bolobo, Zaire.
Rev A G and Mrs Lewis on 16 January to Rangpur, Bangladesh.
Rev D and Mrs Jackson and family on 20 January to Campinas, Brazil.
Dr S Roberts on 23 January to Ruhea, Bangladesh.
Rev K and Mrs Hodges and Andrea on 27 January to Cuiaba, Brazil.
Mr and Mrs M Roake on 27 January to Kathmandu, Nepal.
Miss R Giboney on 28 January to Bolobo, Zaire.
Miss J Parker on 28 January to Bolobo, Zaire.
Rev M and Mrs Hewitt on 31 January to Campinas, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (up to Feb 86).

Legacies	£ p
Mr F E J Amies	1,000.00
Miss F Bates	50.00
Miss H M Bedford	200.00
Mrs M A Betts	1,000.00
Miss O Chase	200.00
Mary Chattwood	500.00
R M Cooke	15.17
Mr E C Dann	1,703.23
Miss G B Dowdell	161.90
Mrs M K V Horne	1,585.12
Mr H James	700.00
Miss Lily Mason	3,901.55
Mrs E M Mills	1,987.74
Mr H Musselwhite	3.29
Mr F Newell	967.97
Miss M Park	65.32
Miss E A Perks	199.33
Miss A Y Rowsell	2,800.02
Miss M E H Williams	1,000.00

General Work

FAE Aberdeen: £20.00; Anon: £2.00; Anon: £10.00; Cymro: £30.00; Anon: £18.00; Anon: £5.00; Anon: £30.00; Anon: £2.00; Anon: £1.00; via Evangelical Trust Ltd: £200.00; Anon: £20.00; Anon: £20.00; Anon: £5.00.

Widows & Orphans

Anon: £2.00.

Nurses' Project

Anon: £3.00.

BAPTIST HOLIDAY FELLOWSHIP

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Our own seafront hotel — 31 comfortable rooms, some with en suite facilities — excellent food and happy fellowship — games room — own car park.

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FELLOWSHIP HOLIDAYS — 1986

May 23-June 6	Majorca	Rev Douglas Monkley
May 31-June 7	The English Lakes	David Rutland (BMM)
31-June 14		
June 7-14	By Coach to Normandy and N Brittany	Rev T. Tatton
July 5-12	Walk the South Downs Way	Rev John Glover

For Brochure please write to:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE
Tel. (0643) 3473

NOTICE BOARD

THERE IS STILL TIME TO BOOK FOR THIS YEAR'S SUMMER HOLIDAYS AT

Penzance: 26 July-9 August
Pitlochry: 2-9 August
Eastbourne: All ages: 26 July-9 August
Eastbourne: Young people: 9-23 August

Write to Rev D Martin for brochure and booking form.

BAPTIST ASSEMBLY BMS WOMEN'S MEETING

Tuesday 29 April
1.30 pm

WOMEN'S RALLY

Wednesday 30 April
2.15 pm
Westminster Chapel

Entrance by ticket only available from:
Women's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

Please send SAE with application.

GOING PLACES

The BMS Women's project ends this month. Be sure to send in your contribution in good time.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Agriculturalists

Hostel Parents for missionary children in Brazil.

Nurses for Zaire with RGN and RM qualifications.

Experienced Pastor for Angola to teach in Kibokolo Bible School – preferably not someone with a young family.

Fuller details from the Personnel Secretary.

BAPTIST ASSEMBLY

Missionary Sermon
Tuesday 29 April 11 am
Preacher
The Rev Dr C R Goulding

Annual Members Meeting
2.30 pm

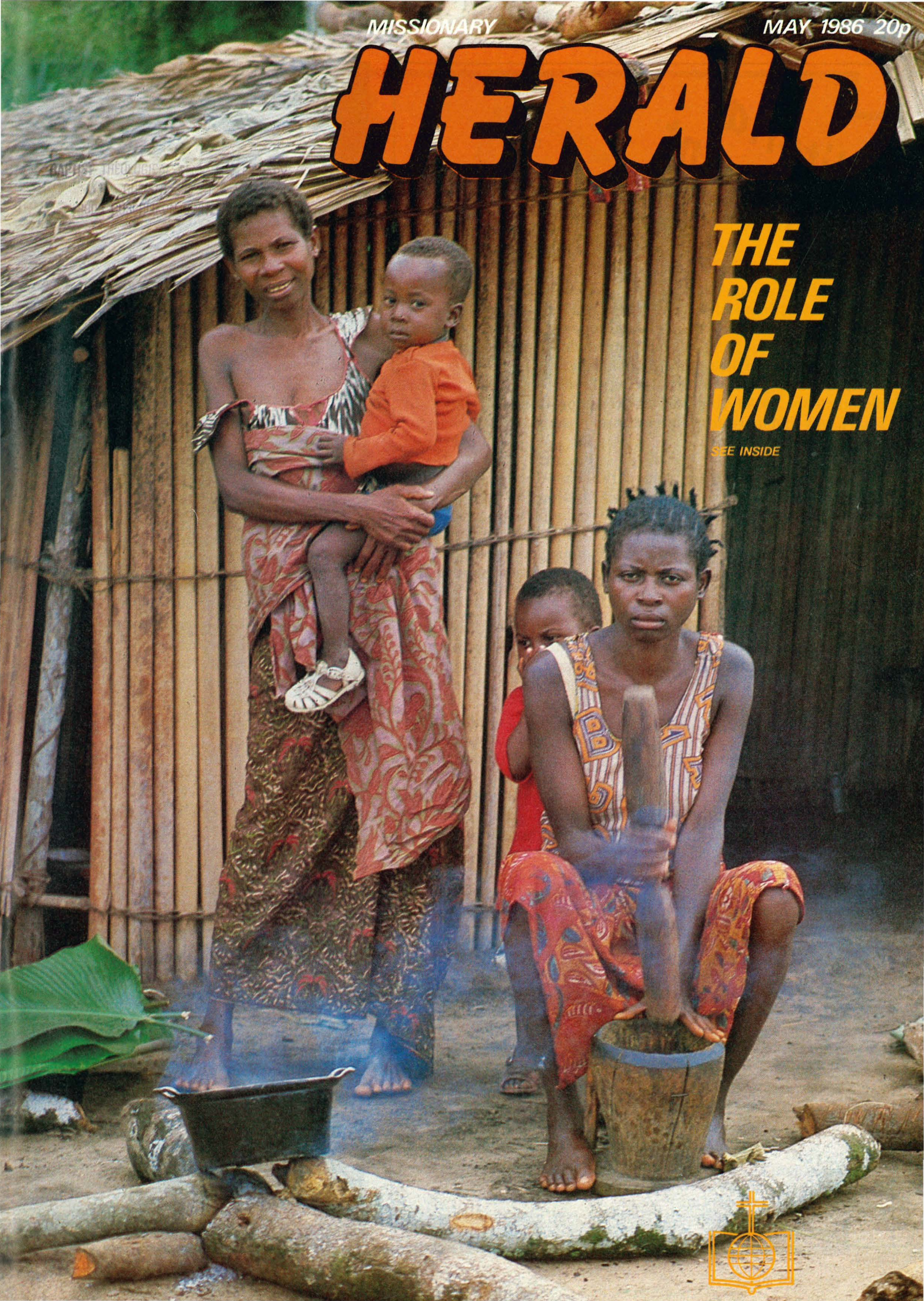
Medical Tea and Meeting
4.15 pm

Wednesday 30 April 6.30 pm
ANNUAL PUBLIC MEETING AND VALEDICTION OF MISSIONARIES

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

MISSIONARY MAY 1986 20p

HERALD



THE ROLE OF WOMEN

SEE INSIDE

Editorial Comment

AT a time when many other missionary societies are having to face either a lack of financial support or very few new missionary candidates offering for service overseas, reports made to the BMS General Committee in March were very encouraging. It is clear that Baptist Churches in the United Kingdom have not lost their vision of world mission. Not only have they contributed more than £2 million directly to the Society, but they are presenting the call of mission in such a way that more and more folk are presenting themselves for service with the BMS.

It is good to have such support, for at the same General Committee meetings our Overseas Secretary reported on the possibility of entering, very soon, into areas of the world which are new to the Society. He stressed that the BMS 'is not the sort of Society that feels it has failed if it has not gone into a new country every year. Rather we seek the will of God and respond to the doors being opened by Him.

It is this willingness to respond to the call of God that is important. We are not involved in the task of mission for our own sakes, as a sort of Baptist ego trip, but because we are part of the people of God which He is pleased to use in His mission of love to the whole world.

In Carey's *Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen* there are several tables containing the names of the countries of the world together with their population statistics and religious state. 'All these are loud calls to Christians and especially to ministers,' he says. As far as Carey was concerned the state of the world, linked with his commitment to Christ led to a call to 'go'. Today as we look out upon our world in its state of need and political and social turmoil our Lord continues to call us to 'come over and help' Him in His saving ministry of compassion and love. We rejoice that so many are hearing that call and that Baptist churches are backing up that call in their prayers and their giving.

MISSIONARY HERALD
THE MAGAZINE OF
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MAY 1986

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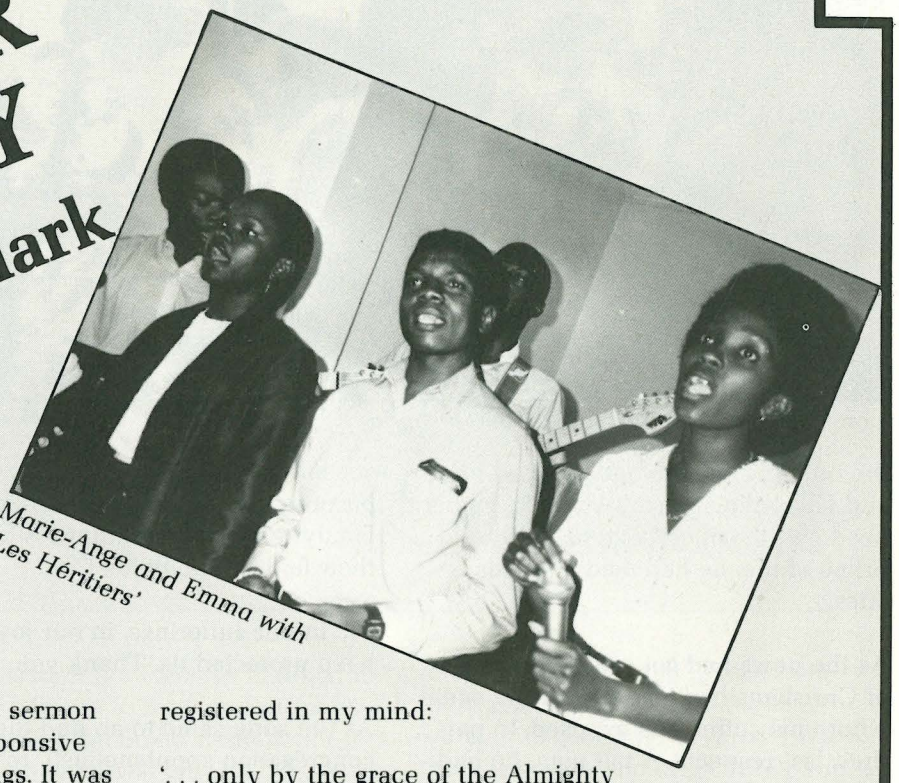
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

A NEW YEAR TESTIMONY

Told by Owen Clark



Marie-Ange and Emma with 'Les Héritiers'

PASTOR Boyaka finished his sermon and, after we had sung a responsive hymn, announced the offerings. It was New Year's Day. Wanting to start the year right I had slipped away from home to the French service at 9.00 am, a little guiltily, for I had left my wife preparing a picnic lunch. It was our son's birthday and a public holiday, so we had planned a birthday picnic at a little waterfall outside of Kinshasa.

As usual during the offering, one of the choirs prepared to sing. The 'Jeunes Joyeux' had opened the service and the Women had sung before the announcements. Now it was the turn of a group called 'Les Heritiers'. Originating with the two Meko girls, Emma and Marie-Ange, who were later joined by their brothers and some of the other lads on electric guitars and other instruments. Today 'Les Heritiers' were joined by two more girls.

They went into action in their usual rhythmic style, and my foot was soon tapping as I mused on the pastor's sermon. Starting from the respective balance sheets of their lives which the pharisee and the publican had presented in the temple, he had reminded us that, whatever personal balance sheet we drew up for 1985, we were dependent upon the grace of God. Only snatches of the song registered in my mind:

'. . . only by the grace of the Almighty do we salute this new year. . . .'

'. . . if today we are together it is not by our own efforts . . . we, who by his grace have survived, let us glorify our Lord.'

All at once, from the middle of the row in which I was sitting a woman got up and, pushing past made her way, amidst whispers, to the front. It was Mama Meko. She joined the group in their song, putting her arm around Emma, who was unable to continue through her tears. Suddenly, as I realized what was happening, my mind focused on the words of the song:

'. . . during twelve more months you have kept us, in our sufferings, in our joys, you have protected us, thank you, Lord . . .' continued to sing Marie-Ange and the other girls.

Several months previously, after one of those seemingly unnecessary accidents in life, Papa Meko had died in hospital. He had been a business man, running a printing press and slowly building what he had wanted to be a Christian guest-house at Limete. Late one evening, after setting up a floodlight at

Congregation dispersing after French service

the building site, he had stepped back and fallen down a stairwell, hitting his head on the concrete steps. In the prime of life, he had died a few days later.

As the news had got round hundreds of Christians had gathered at the site, where his coffin was exposed, to pay their last respects. A tall man, he had been one of the 'gentle giant' type, soft-spoken and reflective by nature, who loved to hear the Word of God on Sunday, a soloist with the well-known Protestant Vocal Group, and a man who carried his Christian conviction into his business life. With his capable wife he had raised his children in 'the fear and nurture of the Lord', until he had been tragically snatched from them.

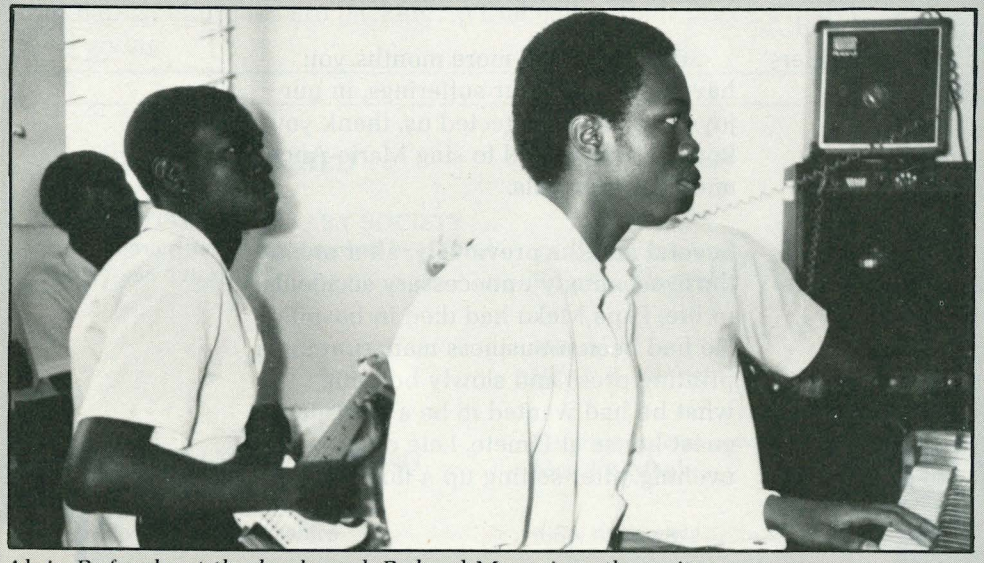
'. . . let us be grateful to the Lord for all his benefits towards us. . . .'

As Mama Meko and the girls completed the song, it was evident that what had begun as a simple accompaniment to the offering had become an occasion for the bereaved family to render a vibrant testimony to their faith in the living God:

'. . . in our sufferings, in our joys, you have protected us. Thank you, Lord.'

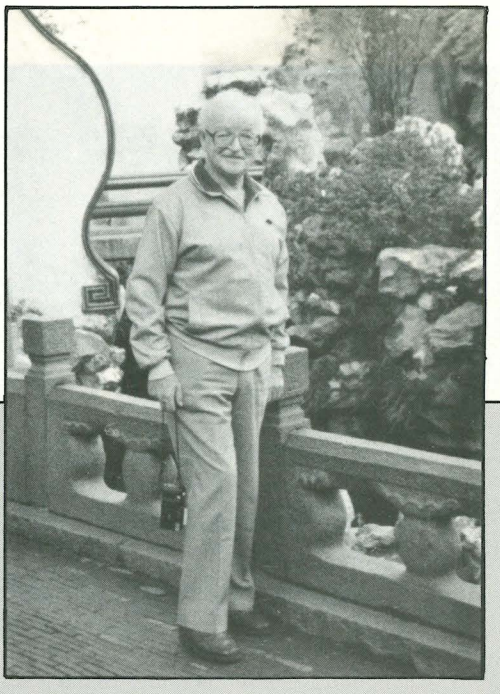
As the song came to an end the congregation spontaneously roared its approval, with cheers, whistles and clapping. I think the devil must have trembled to hear such a noise in church, for the place had come alive with a sense of solidarity of faith in the living Lord.

Pastor Boyaka prayed and brought the service to a close. As we dispersed I thought of others, particularly my brother and his wife, who had bravely borne sudden tragedy in their lives, and was humbled by the thought. I hurried to join my wife and children and friends for a day's picnic, and I wondered whether my own faith in the grace and the goodness of God went as deep as that.



Alain Bafende at the keyboard. Roland Mamni on the guitar

David Edwards concludes his series of articles on China



My visit to Taiyuan and Xian

By Rev David R Edwards of New Zealand – with the BMS China 1948-51, Bangladesh 1951-59.

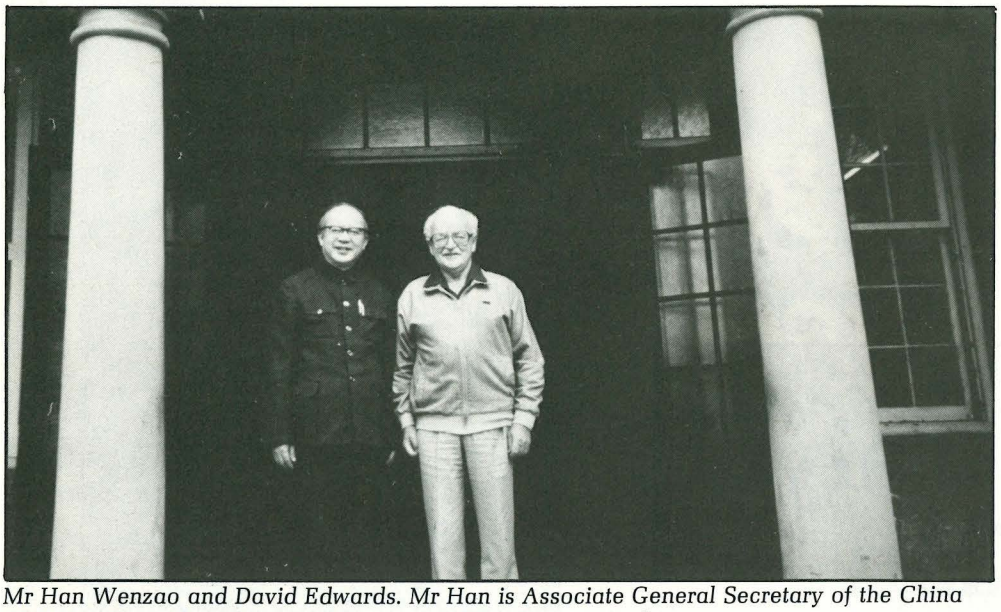
I ARRIVED at Taiyuan from Beijan on the morning of Tuesday November 5 1985, my 66th birthday! I had only one name and phone number, but when I rang, I was told the number was out of date. In my guidebook a church was marked as being part of the Taiyuan city centre, so I went in search of it. Finally I found a cathedral looking structure. It was the original University of Taiyuan that Timothy Richard had built with funds which he had persuaded the UK government to give back to China, from compensation the Chinese had had to pay for damage to lives and property done during the Boxer Rebellion. I was indeed on hallowed ground.

I was later informed of a Chinese church off Willow Land. The only information I could glean was, it had big red doors set in a grey wall. The next morning I set out and finally came to the Red doors and banged away until someone opened, and I was invited in. There behind a courtyard was the church.

I met Mr Jei Wei Si, the church secretary, and I learned the following information from him. Before 1949 there were twelve denominations working in Shaanxi province. Now there is the one uniting church and it is the old BMS church building that is in use in Taiyuan. During the cultural revolution the church was devastated and its roof removed. By 1980 the building had been renovated and now has an attendance of over 300 each Sunday and the total Christians approximately 1,000. Throughout Shaanxi there are some 150 home gatherings with between 15-20 churches, so the work is in good heart, and is experiencing much blessing from the Lord.

Staff at the No 4 General Hospital, Xian. The ex-BMS Hospital now has 340 beds

Pro Chen Zemin, Vice Principal of Nanjing Theological Seminary and Director of Amity Foundation



Mr Han Wenzao and David Edwards. Mr Han is Associate General Secretary of the China Christian Council, and General Secretary of the Amity Foundation

On 7 November evening I left Taiyuan by 'soft' sleeper for Xian. I found the church (ex BMS) at Nan Xin Jie, and was told that the second church reopened was also ex BMS at Dong Xing Xiang. The two churches are served by eight ministers and 14 elders. Among those I met were Ch'ang Hua Kuang (75), Huang Kwa Lin (62) and Sun Shui Ying (80). She teaches church history at the short term Bible School at Sanjuan.

Greetings

These three send special greetings to the BMS in general and their deep love in particular to the following well known BMS missionaries – Bell, Clow, Elder, Sutton, Upchurch and Young; and others whose English names they could not remember, and whose Chinese names I could not recognize. I attended four services at the Nan Xin Jie Church – Saturday 8 am (600) Sunday 8 am (1,000), 10 am (700) and 7.30 pm (700). The Dong Xing church also has a congregation of 650. It is hoped in the near future to reopen a third church, the Anglican church building. The figures I was given for Xian and Shaanxi province are as follows:

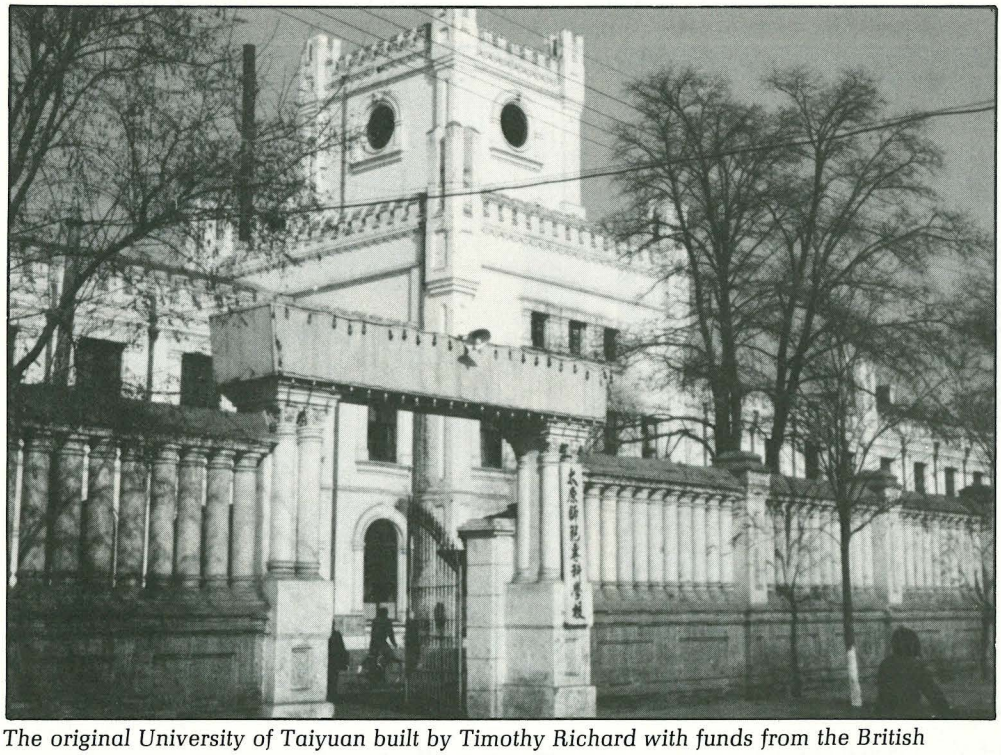
Xian – churches two, Home gatherings eleven, Total Christians – 6,000 plus.

Shaanxi – Churches two, Home gatherings eleven, Total Christians – 6,000 plus.

At Sanyuan where there is the short term Bible School with 60 students there is one church with four ministers with over 1,000 members. The church throughout Shaanxi is in good heart – 'Better than ever before'. 'We used to go out and preach, now people come themselves asking to discuss the Christian faith – all our pastors are very busy keeping up with the demands!' I asked about the relationship between 'churches' and 'home gatherings' and was informed, 'We all work together for the Kingdom of God'. There is real unity and togetherness, it is one Lord, one faith, one Baptism.

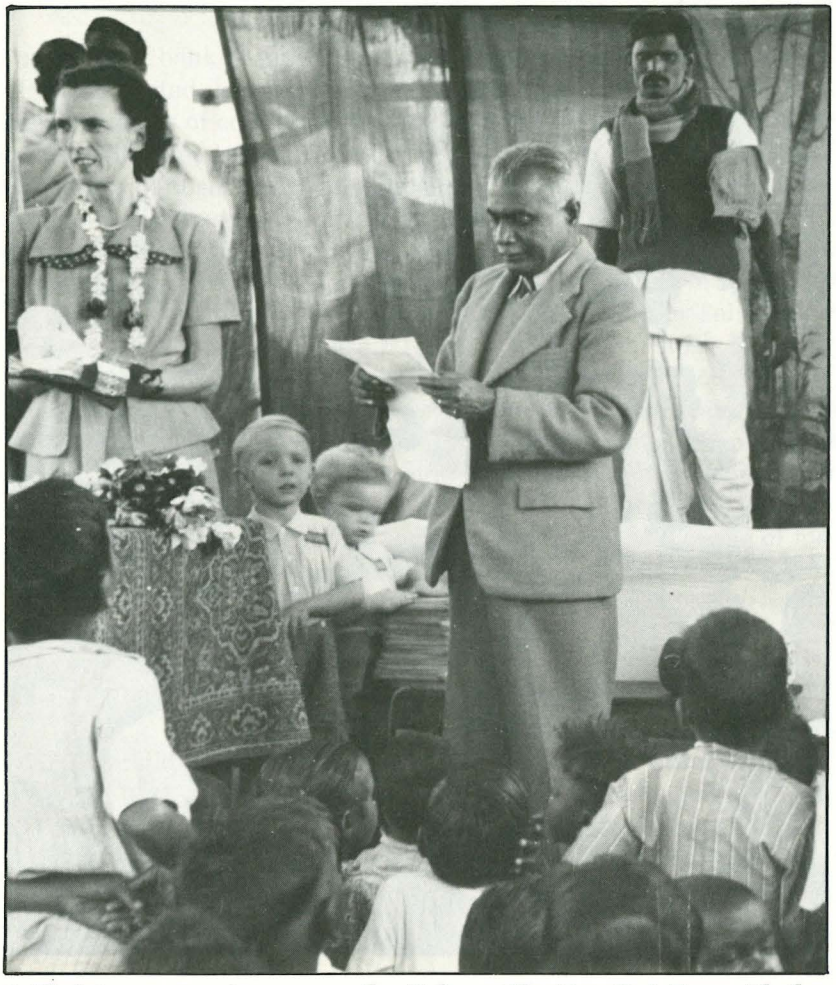
Prayer

Once again I was asked to convey to the BMS the grateful thanks of the Church in Xian for continued prayer support over the years and as Rev Ch'ang said, 'We have prayed for the churches overseas too'. The seed sown in decades past is bearing a wonderful harvest; the church is free and independent, and the church leaders rejoice in the wonderful blessings of God. The prospects are mighty and the church in Xian as elsewhere is going forward expecting great things from God, and attempting great things for Him. In a hymn we sang in Church (10/11/85) the word 'Hallelujah' is the same in Chinese and English. Together we have much to rejoice in.



The original University of Taiyuan built by Timothy Richard with funds from the British government as compensation over the Boxer Rebellion

Three church leaders from the Hou Zai Men Church, Jinan. L to R: Miss Sun Mei Ci, Bishop Stephen Wang, Pastor Cai Chong Sheng



A Christmas occasion among the Telugu. The Rev B A Rao with the late Mrs Freda Ellis, left with two small sons

50 years of Telugu Work in Calcutta

by the late Bernard Ellis and Mrs Dorothy Wells

BAPTIST work in Calcutta began in William Carey's day. In 1936 there were 14 Baptist churches in Calcutta and services were held regularly in five languages, English, Bengali, Oriya, Hindustani and Telugu. We now tell the story of the Telugu churches because this is their jubilee year, the evangelistic work among the Telugus having begun in 1936.

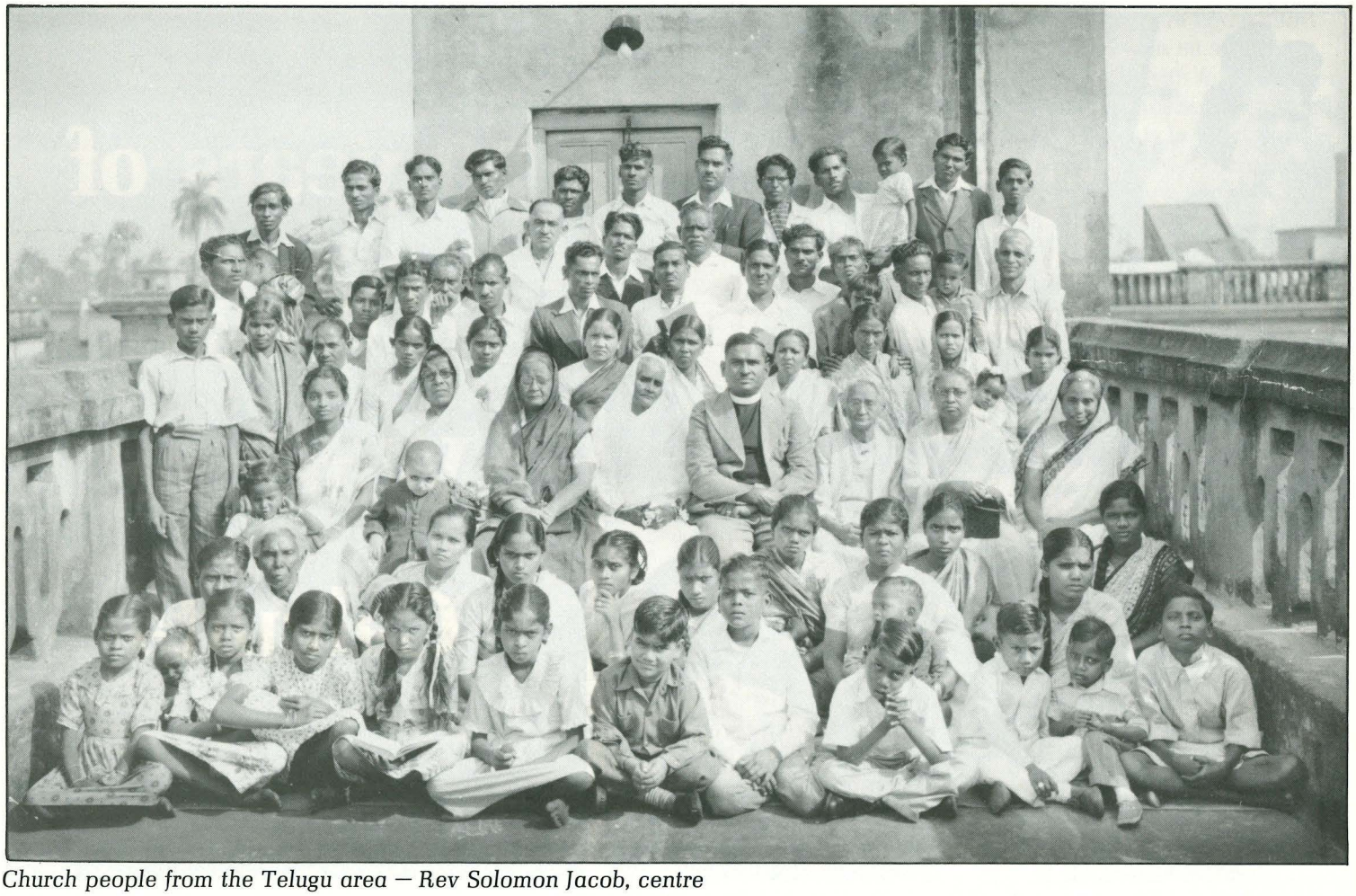
On a hot Saturday afternoon in May 1936 two young Telugu men from South India visited the Rev W C Eadie in his office at the BMS Headquarters in Calcutta. They said that they had been labourers in the tea gardens of Assam and had become Christians through the work of the American Baptist Mission. They had witnessed to their faith and attracted a group of fellow workers. They had taught them all they knew and they wished to be baptized. They asked the Baptist mission to send someone to teach them and form a Baptist church. Mr Eadie told them that there were many difficulties because our preachers only spoke Bengali, a language very different from Telugu. They were so persistent that Mr Eadie said that he would do something. The men were working in a Jute mill near Calcutta and he arranged for Telugu theological students from Serampore College to visit them and teach them. The Rev N Rawson and Dr G H C Angus of Serampore took a great interest in this work.

First baptism

It was a thrill to witness the first Baptism in the River Horgley. They were simple men and women who were led of the Spirit to bear their witness. There have been many baptisms at the same spot since 1936 and in places not far away. The flourishing churches there today are living reminders of the need to follow the guidance of the Holy Spirit.

In 1936 two Bengali Christians from Colingia church, Calcutta, used to visit the Jute mills each Saturday taking Gospel and tracts in the Telugu language. The Pastor of the church, knowing this, went to the Rev B A Rao, a Telugu Baptist missionary, working in the Baptist Students' Hostel in Calcutta. Mr Rao agreed to go with the Pastor, and two church members to visit the Jute mills. There they found two Telugu Christians who had come from the Fiji Islands and were looking for a Baptist church. At the place called Alum Bazaar they found about 50 men and women who had been instructed in the fundamentals of Christianity. Of these 50 Mr Rao found ten men and their wives, who truly believed in Jesus Christ as Saviour and these were baptized by Mr Rao and the Pastor of the Bengali Church. Thus the foundation of the Alum Bazaar Baptist Church was laid.

At the time of the first baptism



Church people from the Telugu area — Rev Solomon Jacob, centre

Mr Rao's brother-in-law, Mr S Jacob stood on the bank and watched the service. As a result he felt the call from God to devote his life to witnessing for Jesus Christ among the Jute mill workers. He gave up his job in engineering and worked for six months without pay and then was appointed by the Calcutta and Suburban Baptist Union as assistant to Mr Rao to work in the Jute mills among the Telugus.

The Rev B A Rao also formed a flourishing Baptist church at Park Circus, a suburb very near to the Baptist Mission Headquarters.

Jute mills

In 1936 there were 91 Jute mills along the banks of the River Horgley employing thousands of Telugu coolies from South India.

Mr Rao (Archie to his close friends) was called to lead the evangelistic work among them. He was a stocky figure with a warm and ready smile, a bit fiery at times and an untiring worker. He was also a musician of note, a fluent preacher in his own language and in Oriya and English. Members of his flock were captivated by his poetry and the hymns that he wrote and the tunes which he composed.

Archie Rao had qualified in Theology at Serampore College. He was married to an outstanding Christian lady called Padnavati. She co-operated whole-heartedly in her husband's work and had classes and meetings for the women. They had four sons who also helped in the work.

Mr S Jacob lived in Sihpore on the bank of the river opposite to Alum Bazaar. One hot day in his mid-day sleep he heard a voice saying, 'Cast the net on the right side of the ship and ye shall find' (John 21:6). As he wondered what this might mean there was a knock on the door and a Telugu woman entered.

She asked 'Are you a padre?'

He said, 'No, but I am a Christian. What do you want?'

'For two years my husband and I have wanted to become Christians, but we cannot find anyone to teach us.'

Mr Jacob visited them in the evening when the husband was home from work. He found that they were truly believers in the Lord Jesus Christ. He taught them regularly and after some time five people from Sihpore and two converts from Alum Bazaar were baptized in the river Horgley by Mr J C Biscoas, President of the Bengal Baptist Union, on 1 October 1937.

Thus evangelistic work was established on both banks of the River Horgley. The Calcutta and Suburban Baptist Union appointed a Committee to support the work. The late Mr Bernard Ellis was a member of this Committee.

On the left bank of the River the Rev B A Rao carried an evangelistic work in a number of mills and there were regular baptisms. He also established a Primary school for children at Alum Bazaar where the work started. When the children needed more advanced teaching a number were sent to Telugu Boarding schools of the Canadian Baptist mission in the Telugu country.

On the right bank of the River Mr Jacob visited the mills tirelessly and won a number of converts. On one occasion the Rev Victor Hayward attended a baptism and communion service at Sihpore. He was so impressed by the work that he secured a grant to buy a motor cycle for Mr Jacob, so that he could visit centres 30 miles east and west of Sihpore.

'At sub-committee meetings, evangelism and education were almost exclusively the subjects of discussion plus the problem of keeping the Rev S Jacob on the road on his motor cycle. But for the fact that the born-to-be-cheerful Mr Jacob had been trained as a motor cycle engineer it would have been often off the road,' wrote Bernard Ellis.

'Many a bright eyed Telugu child benefited by a good education at little boarding schools somewhere or other. I could not keep pace with the location but the children turned up for school holidays as cheerful as they left.'

After the outbreak of war in 1939, the mills became very busy making sand bags to send to Britain. The men worked long hours and did not even have a holiday on Christmas Day. Services and celebrations had to be held in the evening. But the work progressed and regular baptisms were held in the river. Mr Rao rented a room which he used as a church. Mr Jacob rented a house where he lived upstairs while the ground floor was made into a very pleasant church.

Sickness

There was a good deal of sickness among the coolies. TB was prevalent until the Government took steps to stamp it out. Several sick Christians were sent by the Telugu Sub-Committee to BMS hospital, Berhampore or Lidayagui, for treatment.

A Jute mill worker named Olesu, a Telugu Hindu from South India became interested in the Gospel through the preaching of the Rev B A Rao and was baptized in 1940. He was an earnest Christian and in his free time went with Mr Rao on preaching tours, selling Gospels and Christian books. Sadly, Olesu contracted tuberculosis and was sent to the Moorshead Memorial Hospital in Udayagiri in the Kond Hills.

This involved a long and tiring journey by train and country bus. He found himself in unfamiliar territory where the local people spoke a different language from Telugu and had different customs. Olesu triumphed over these difficulties and was both cheerful and grateful for all that was done for him. Despite his state of health he did all that he could for the other patients. He picked up the Kui language and spoke of his Saviour.

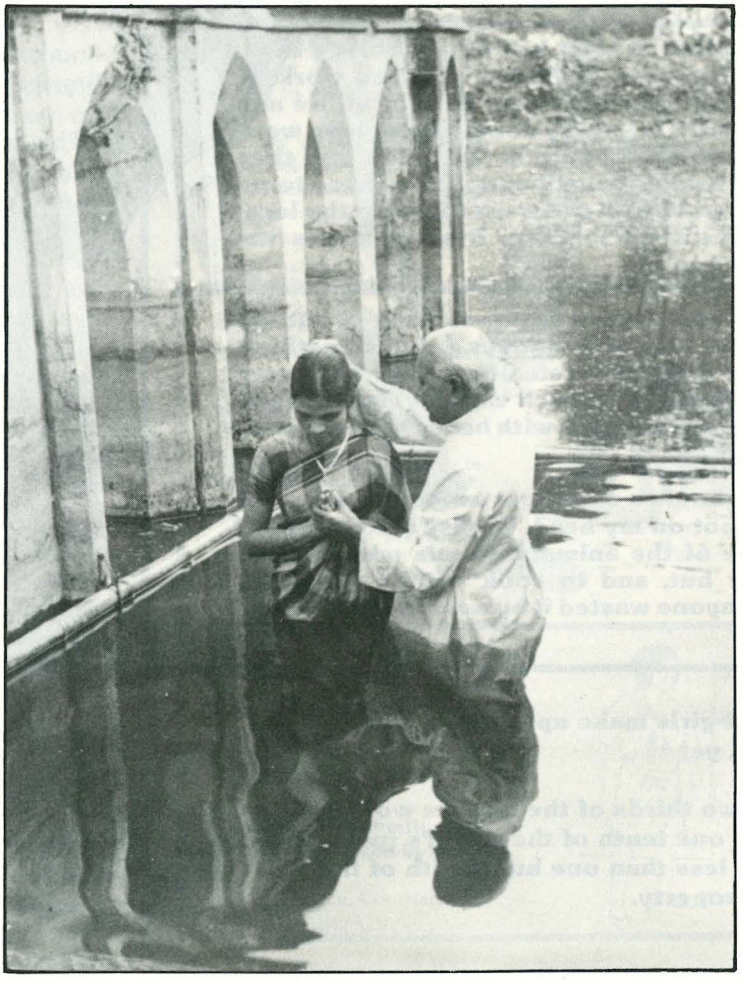
He was in hospital twelve months or more. Then he went to Gopalpore, a sea-side village in Orissa. There he preached to the Telugu fishermen and became pastor of a small Telugu church. So attractive was his preaching that Government officials used to attend his services. During the week he visited surrounding villages, returning at night with his lantern in his hand.

Unfortunately after a few years the symptoms of his illness returned and he had to return to hospital in Udayagiri, still firm in faith and a witness to the other patients. He died in 1946.

The Rev B A Rao retired in 1973 at the age of 80. The Rev S Jacob died a few years earlier. The Rev B A Rao died in 1981.

One of Mr Rao's sons, Dr Victor Rao, has a practice in Birmingham and is a member of Selly Park Baptist Church. While staying in Calcutta in 1981 he visited the Telugu churches. 'There are six Telugu fellowships, three in Calcutta each with 150 members. The three fellowships in the suburbs, Hooghley, Santragachi and Alum Bazaar have approximately 100 members each,' he reports.

The nucleus for each of these fellowships has been the earlier church members of Alum Bazaar, Park Circus and Sihpore. Newer denominations have taken over, but God gives the increase and the Gospel is preached with fervour.



Rev B A Rao, baptizing a Hindu who has become a Christian in 1973

Worlds Apa

Dona Maria –

DID YOU KNOW . . .

Women produce at least half of the world's food. In part of Tanzania, in Africa, the men work an average of 1800 hours a year in agriculture and then their work is largely done. The women work an average of 2600 hours in the fields, and then their work has only just begun! They have to go back home and do all the work there. In the local language, the word 'to marry' literally means 'the man gets a hoe'. (Christian Aid)

Many girls and women in developing countries spend a large part of their days doing something we take for granted – fetching water. They may have to walk miles to fetch water which is clean and fresh, and walk back with heavy loads several times a day.

'I walk four hours a day to get water, and I carry it in a heavy pot on my head. We use it to drink, to water some of the animals, to mix with mud to plaster our hut, and to cook with. I would be furious if anyone wasted it by washing his hands.'
(Baptist World Aid)

Women and girls make up one half the world's population, yet

– they do two thirds of the world's work
– they earn one tenth of the world's income
– they own less than one hundredth of the world's property.

(Christian Aid)

Frank and Dorothy Vaughan in Brazil write,

"This poor man cried and the Lord heard him; he saved him out of all his troubles." Psalm 34:6.

'Dona Maria is about 32 years of age. She is thin and gaunt and she lives in the favela (shanty town) called, "The Nation's Garden". Last year, she was converted. Since then she has attended the Baptist Church regularly and our congregation at the *favela*. She was married some 17 years ago, but her husband left her in the same year. For some years now, she was living with Valdevino, who was also converted last year. They have a 16-year-old lad and another of ten.

'Two months ago she expressed the desire to be baptized. The local pastor suggested that her marital situation was a bit irregular. Really, she ought to be divorced and then re-married to Valdevino, and then baptized. That is about where I came into the story.

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understood. In 1983 Dona Maria's husband had divorced her in order to marry another woman. Announcements were made for three months in the prescribed newspaper, but Maria does not read!

'When I told Maria she could hardly believe. She did not faint or anything. She said, "Thanks be to God."

'She did not arrive at our service on the following evening. Valdevino said that the shock had upset her. She had spent the whole day in bed!

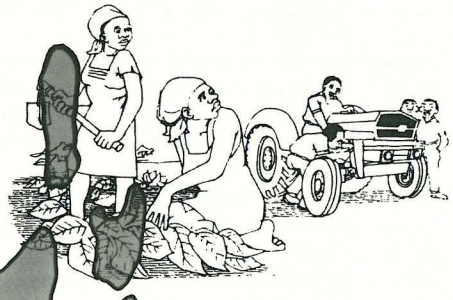
'Today I collected the copy of the marriage certificate. It's all there, together with the declaration that Dona Maria de Lourdes reverts to Maria – a single woman again!

'She should be married before Christmas and then baptized the following Sunday. Praise the Lord! "This poor woman cried and the Lord heard her. . . ."'

FOOD

Almost all the training and technology for improving agriculture is given to men . . .

50 per cent of the agricultural production and all of the food processing is the responsibility of women.



HEALTH

80 per cent of health budgets are used to cure the illnesses of a minority through the training and equipping of doctors who are usually men...

80 per cent of all illnesses in the Third World could be prevented by better nutrition, water supply, sanitation, immunization and preventive health education – the responsibility for which is usually taken by women.

POPULATION

Research and advice on family planning is usually directed towards women . . .

Decisions on family size are usually taken by men.

(Resource: Christian Aid)

CARIBBEAN WOMEN

In many areas of the world, a woman's worth is totally dependent on her ability to bear children. A woman who marries only to discover that she cannot give her husband a child may well find that he takes a second wife. This whole situation, where the woman's identity and feeling of self worth are so closely bound with pregnancy, leads to a great deal of conflict. She finds herself during her teenage years caught between childhood and marriage, between getting pregnant

'The cries of children bearing children – that is the problem of teenage pregnancy. These cries are not new. They have been heard the world over. Even today, in Africa, Asia, Latin America and the Caribbean, young women often greet their 17th birthday with a pregnancy. Many of these will have one or two more before they are twenty. It is a curious situation where in the premature demonstration of their fertility, young women lose out on the richness and the possibilities of womanhood.'

(from Tirbani Jagdeo, TEENAGE PREGNANCY IN THE CARIBBEAN – 'Contact', Feb' 86).

to prove her worth while at the same time perhaps losing her chances of a 'good marriage' and being labelled a 'fallen woman'. (Yet the 'good marriage' may not be made at all if she cannot bear children.) Her education will suffer. She will leave school. She looks forward to years of raising children, perhaps on her own with no husband for herself or father for her children.

So what is she to do?

'The typical teenage girl in the Caribbean has grown up in a family of about six children. The father is almost never there; in fact the brothers and sisters were probably fathered by several men, most of whom ignore the obligations to support their offspring. The mother, the major breadwinner, may leave the island to find work, so the girl will live with the grandmother or some other relative or neighbour. It is a very difficult way to grow up, and it has implications about how the girl will deal with her life in the future.' (*Contact* Feb '86.)

On the island of St Kitts, between 65 per cent and 80 per cent of all births are 'out of wedlock'. 50 per cent of these are to teenagers.

In response to this, a church group, together with the St Kitts Ministry of Education, Health and Social Affairs, tried to meet the needs of young pregnant teenagers. Starting with the assumption that a first pregnancy is often an inevitable occurrence, their work began before the onset of the second pregnancy. So, in 1979, the Teenage Family Life Education Project (TEFLEP) began.

'Its purpose was to reach unmarried pregnant or recently delivered teenagers with services, counselling and vocational assistance. The objectives of the programme were to,

– reduce infant morbidity and mortality by convincing the mothers to use government maternal and child health clinics.

– reduce the incidence of second pregnancy by providing family life education and services to both mothers and fathers,

– improve job prospects for teenage mothers by encouraging young parents to attend evening classes of by aiding them in seeking employment.

– increase father-child bonding by encouraging fathers to provide greater economic and emotional support to their children.

'What seems to be needed of the established church bodies is a change in style – something that would reduce the distance between themselves and their adherents. The church needs to . . . place itself within the mainstream of working class situations in the Caribbean. This evangelical thrust will give the church the visibility and moral clout it needs to make a difference in sexual patterns in the Caribbean. The point is that change is possible; but to be effective as an agent of change, the church will have to work more in the field than from the pulpit. Sermons from the pulpit will reach the 'saved'; they will not redeem the fallen.'

(ibid)

As a result of the three year project, a high number of those teenagers who took part developed a skill – such as typing, accounting, or took maths and English classes. The young mothers also took advantage of the Family Planning clinics on the island. Discussions between young women and young men were also beneficial.

As a result of the trial project, the number of unmarried mothers within the scheme who became pregnant a second time fell by half.

After the pilot project, TEFLEP became an official government programme in 1982.

'Most of the young readily express their adherence to the Christian faith, the importance of religion in their lives and the eternal truth of the Christian message. Yet, out of wedlock pregnancies are frequent and premarital sex is common. These patterns are not common. These patterns are not recent. They are a part of Caribbean social history . . .'

(ibid)

MISSION MOTIF

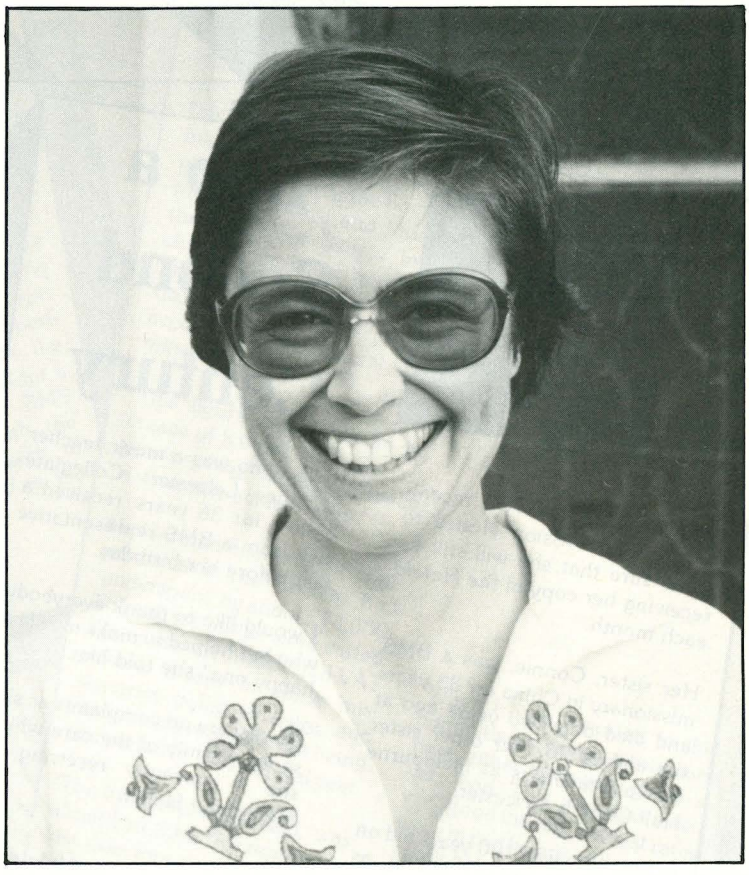
The problems facing women overseas are frequently highlighted in missionaries' prayer letters. The following are a few examples.

Alison Isaacs, a teacher in Upoto, Zaire, writes that after the death of her houseboy,

'The Lord has since provided us with another worker – Paulo who is on a three month trial. He is a Roman Catholic. He doesn't drink or smoke which is unusual for non-protestants. What impressed me most about him is that though his wife couldn't have children, he has stayed with her. That's really unusual out here where children are so important – they're your helpers, your insurance against old age, and status symbols – and wives are not so important. Sterile women are usually sent back to their village and the man marries again.'

Gerry and Johann Myhill involved with church pastoral work in Brazil write,

'Since our arrival in Nova Londrina, we have been aware of the great need for a day centre to cater for the younger children of the poorer families in the town. There are a great number of widows and abandoned wives, who are struggling to bring up their children on their own, and who are forced to have the smaller ones in the care of older brothers and sisters, in many cases in need of care themselves. The mothers then work in the sugar cane and coffee fields, to bring home enough money to feed, clothe and house them. Social benefits are unheard of here.'



Dr Suzanne Roberts, Bangladesh

Suzanne Roberts, a doctor in Bangladesh, writes,

'Apon Sahels died in January and his father the following week. Three daughters are left. The eldest is married – a second wife – but will not live with her husband because she is beaten regularly. She's somewhere in her mid to late teens. The middle sister, about seven years old, begs, while her older sister works, when she can, for a pittance.'

What can you do when women are willing to accept things like family planning or the importance of a latrine, but their husbands, who hold the power, will not listen to them?'

MAMA DITINA AND THE SCHOOL

The Rev Mama Ditina is one of the leaders of the CBFZ today. She is in charge of the women's work in the Community. Unusually, for Zaire, she is not married, but understands all too well the importance of marriage in her society.

Mama Ditina lives in Kinshasa and was particularly disturbed at the plight of young girls who were barely educated. In the city, this means that their chances of making a good marriage are virtually nil. In response to this, Mama Ditina started the Kitega Girls' School which teach the young girls vocational and academic skills. French and religious education are taught alongside embroidery, home economics and basic health care.

Today, the school caters for about 30 young women, whose ages range from 14 to 25. A lack of text books and visual aids has had a detrimental effect on learning, but the school offers new opportunities to women who receive little or no help from their society.

BMS teachers Bernadette Olding, Barbara Bulkeley and Helen Drysdale all help with varied responsibilities at the school.

Mama Ditina and the girls she works with, including Barbara Bulkeley and Bernadette Olding

MISSIONTALK

Into a Second Century

NELLIE WADDINGTON recently wrote to Mission House to make sure that she will still be receiving her copy of the *Herald* each month.

Her sister, Connie, was a BMS missionary in China for 33 years and died only two years ago at the age of 96. Her other sister was a deaconess at Melbourne Hall Church, Leicester.

Nellie, who was 100 years old on February 6, will be reading, as usual, this month's edition of the *Herald*, which offers her its congratulations.

Nellie, who was a music teacher at the Leicester Collegiate School for 36 years, received a visit from a BMS representative just before her birthday.

'I would like to thank everybody who has helped to make my life a happy one,' she told him.

There were no complaints as she spoke warmly of the care which she is currently receiving at Melbourne Home.

(Photo:
a younger Nellie Waddington)

Anniversary in Sri Lanka

IN its August 1984 session, the Baptist Sangamaya in Sri Lanka decided to set up an ad hoc group to take initial steps to plan the 175th anniversary of Baptist witness on the island. That year will be 1987, so the group chosen decided to give themselves the name 'The Eighty Seven Group'. The group has powers to co-opt others who they feel can assist in planning.

The history of the Baptist presence in Sri Lanka is being studied. Church fellowships have already done some work on this and at the 1985 session a number of churches offered a ten minute slot telling the story of the BMS beginnings and the formation of their churches. This was done in playlets and song or dialogue at the large school hall of Carey College, Colombo. For once everyone stayed for the whole day's activities.

1986 is to be the year of inner mission, when, by inter-church visits, a picture will be built up of the life, the hopes and frustrations of the member churches. For this the pastors especially are meeting fraternally and the membership will be working out their response to the ongoing mission that all of us are being called to fulfil. The inner mission is intended to be the grounding in prayer and promise for the future evangelism in our differing contexts of city, suburb and village.

SOMETHING DIFFERENT

SOMETHING different is the name of a group of young people who met at the Malvern Baptist Church. Their leader is Ron Carter, Warden of the Birmingham Battalion Boys' Brigade Training Centre nearby. About 18 months ago the Rev Reuben Senapati, the director of the West Utkal Agricultural Training Centre at Diptipur in Orissa spent a year in the UK. Whilst here on a scholarship from the BMS he studied for a time at the agricultural centre at Pershore near Malvern and so visited the church.

With a little help from the Men's Social Club and a sale of fruit grown by church members, the young people set about raising money for a sugar cane processing plant for Diptipur. A sponsored bicycle ride and a peak climbing walk in Wales in difficult conditions raised most of the money, but profits from tuck shop sales were added.

At a recent Sunday Morning Youth service Roger Bromley, who led the peak walking expedition handed over a cheque for £500 to the Area Representative, Mr Peter Briggs who responded by saying that Diptipur was also different. A hospital there specialized in eye treatment and right alongside the bus stop there was a Christian Book Room.

Thanking the young people for their great effort and their gift Mr Briggs said he hoped that they would remain different throughout their lives and that they would eventually give themselves to God's service. Peak walking would be good training for service in Nepal where there are few roads.

Angolans Flee into Zaire

OUR missionaries are reporting increasing numbers of refugees from Angola crossing the border into Zaire in order to escape the effects of the country's civil war.

Twenty-five years ago Zaire played host to large numbers of people fleeing from the Portuguese colonial regime. At that time the Zairian Baptist churches and BMS missionaries played a leading part in caring for the refugees, who mainly came from the Kikongo speaking part of Northern Angola.

This time, however, the refugees seem to be coming from further south. One group, which arrived in the Kimpese area of lower Zaire last, spoke the tribal language of the area to the east of Luanda, the Angolan capital. They were dressed in clothing made from the bark of trees and had evidently been in hiding and travelling for many months.

When BMS Assistant Overseas Secretary for Africa, the Rev Derek Rumbol, approached the United Nations Commission for refugees, a spokesman said that although the Commission knew of refugees moving into Zaire's southern province of Shaba it had no information about refugees in Lower River area of Zaire.

The BMS has no missionaries working in Angola at the moment, but it is hoped that there will soon be someone preparing to start work there. The Society is currently looking for an experienced pastor to teach in the Kibokolo Bible School and for a carpenter/builder. The BMS works in partnership with the Evangelical Baptist Church in Angola, which is mainly in the north of the country.

Two Million Plus!

FOR the first time in its history the BMS has received more than £2 million in contributions from the churches. The actual sum was £2,004,189.

'This has not been an easy year in the country, but the extent of giving shows that the Society is moving forward and touching the hearts of people in our churches in regard to mission,' said BMS treasurer Arthur Garman when he presented the accounts to the General Committee in March.

'This figure represents an increase of 8.9 per cent over last year's giving,' he said. 'It really is a worthy achievement.'

Mr Garman also told the committee that the Society had 'underspent' by about £74,000. The causes of this were varied. There was an unexpected VAT refund, delays in some missionaries going to Zaire, and repairs on properties not being completed in the financial year.

'The true surplus,' he said, 'was about £30,000. This represents less than four days expenditure by the Society. The surplus or "underspending" is only 2 per cent of our entire budget. We are thankful to God for His goodness through our churches and our members.'

'When I have reported to this committee in the past, the years have either been very good or very bad. This year has been very good indeed. Interest rates were in our favour and the VAT credit helped. It just shows that God can work through the VAT man.'

However, there was a word of caution. 'We have a lot to do. This year may be a year when things won't go in our favour. Let us remember that the power which raised Christ is open to us and that power works through our Society. We'll be hearing of new areas of work, and we've appointed new area representatives. We are looking forward to this year and to the future as we have the confidence to move forward and go ahead.'

NEW FIELDS

FOR the first time in more than 20 years there is a real possibility that the BMS will soon be moving into new areas.

'Although it is too early to bring anything definite to you,' the Rev Angus MacNeill, BMS Overseas Secretary, told the General Committee, 'it is virtually 99 per cent certain that we shall be receiving an invitation for two couples to work in church planting.'

Top level discussions with a national Baptist church earlier this year have proved successful and apart from church planting there may be other jobs that they may wish British Baptists to help them with.

'We are not the sort of Society that feels it has failed if it has not gone into a new country every year,' Mr MacNeill said. 'Rather we seek the will of God and respond to the doors being opened by Him.'

'We are also looking at another field that may well be opening up in Asia. There is a real possibility of the BMS working with the Board of International Ministries of the American Baptist Churches in Asia. While in Los Angeles for the BWA Congress, Reg Harvey and I spoke with Ron Taylor and Russell Brown of the AIC-BIM about general areas where we could co-operate. There are areas opening up in Asia, and we decided to follow them up.

After my visit to China in May, I will be taking a week in Asia to explore this further. I will meet with Neil McVicar, BMS Overseas representative in Asia, and hopefully I will come back with something to recommend. There is a real welcome to co-operation and it seems as if a door is opening.'

More Missiontalk on page 99.

TALK ABOUT

New Candidates and BISHOP D K MOHANTY

BAPTISTS are not too sure what they think about Bishops, so when Bishop D K Mohanty from the Church of north India spoke to the BMS General Committee in March, even he wondered what the reaction of the members would be.

'I may be making some of you feel uncomfortable,' he said. 'But I can assure you that underneath this bishop's costume beats the heart of a true Baptist.'

Bishop Mohanty is bishop of the Cuttack diocese in the Indian state of Orissa, an area of strong Baptist work which joined the Church of North India when it was formed in 1970. He has been visiting Britain at the invitation of the BMS and has been able to visit many parts of the country on deputation.

'When the Church of North India was born 15 years ago, it was a small baby,' he told the committee. 'Now it is rather enjoying the thrill of youth and is growing to become a strong young man. It is marching toward maturity and complete manhood.'

'When we Baptists joined the CNI we had serious doubts. We were joining with Anglicans and Methodists. We feared domination and the possibility of the big fish swallowing the tiddler. But as we grow we have a great sense of concern and sharing. We have come to the stage where we don't sit down and talk in terms of you and us, but in terms of we and ours.'

Bishop Mohanty said the CNI was now examining its state of unity.

'The church has been passing through a time of change. In 1983 we decided on a project to build up our leadership. Our government has an allergic reaction to foreign missionaries,' he said, 'although it is not against the church engaging in mission. So we can see a time when there will be no foreign missionaries in India. There is then a great need to build up the leadership of the church.'

'We have held hundreds of conferences and training sessions. The result is that our young people have been challenged, and many have come forward to dedicate their lives for the future ministry.'

Speaking about his own diocese, which includes the Kond Hills, an area familiar to the BMS, he spoke of opposition to the church.

'Although the freedom of religion act was past 15 years ago, there are many Hindu sects who believe that India is only for Hindus. There is a lot of opposition to the church. In spite of this the churches are growing. Each year we are having baptism of 400-500 people in the Kond Hills. The Cuttack diocese is leading the field in growth and has been called the Home Mission Field of the CNI.

'But as new members come, the church has a burden to give them greater nurture in Christian growth. As the church grows we are finding it increasingly difficult to find sufficient pastors.'

'For some years too the CNI has had a project for new church building. If a local congregation would supply the funds to build a church building the CNI would supply the money for the roof. Unfortunately we have not been able to keep to this and there are many half built churches in our area.'

'Giving has increased by 400 per cent in four years. But we need more pastors. The time is not far off when missionaries will leave the diocese. However we thank God that national people are coming forward to replace them.'

Bishop Mohanty said that he looked forward to more people from Britain working with the CNI for short periods of six months as volunteers, and wondered whether this could be a two-way thing, with Indian Christians coming to Britain to work with local churches.

'We thank God that the BMS and the CNI continue to work together on a joint venture to the glory of God and the furthering of his Kingdom.'

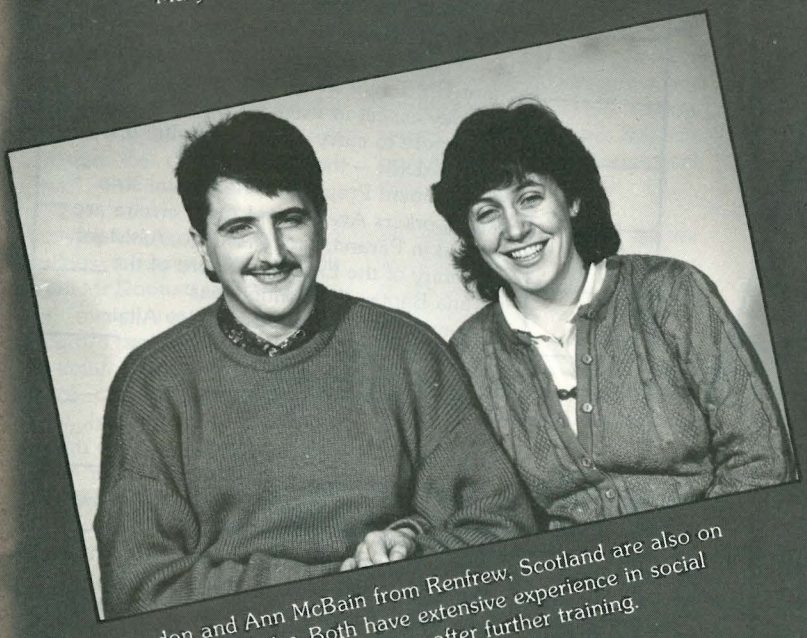
Bishop D K Mohanty

Seven new BMS candidates were accepted for overseas work by the General Committee last week. This puts at twenty the total number of newly accepted candidates in just six months.

Stephen and Pamela Seymour, of Lockerbie in Scotland, are both qualified agriculturalists. They have also been involved in social work. Steve and Pam spent last year at Capernwray Bible College. They are members of Dumfries Baptist Church. After training at St Andrew's College and a period of language study, they will leave for Zaire.

Ruth Berry will be leaving for Zaire after a period of further training. Ruth, a deacon at Carshalton Beeches Baptist Church, is a qualified nurse. She trained at the Carshalton School of Nursing and now works at Queen Mary's Hospital in Roehampton.

Margaret Hester will also be leaving for Zaire as a nurse. Baptized at Shepherd's Bush Baptist Church, she is now a member of Immanuel Baptist Church in Southsea, Portsmouth. Margaret, once a member of the Queen Alexandra's Nursing Corps, is presently nursing with the Portsmouth Group Hospitals.



Gordon and Ann McBain from Renfrew, Scotland are also on their way to Zaire. Both have extensive experience in social work. They will leave for Zaire after further training.

Pamela Bryan, who is currently finishing a degree course at London Bible College, was accepted for service in Zaire. Pam is a member of Kirby Muxloe Baptist Church, although she is working with Pinner United Free Church as part of her course. After some language study, Pam will leave for Zaire where she will be involved in theological education.

For Your Prayer Diary

INDIA – BAPTIST UNION OF INDIA
11-17 May

The Baptist Union of India is made up of those Baptist churches who are not members of the Church of North India. Its membership is found largely in northern India, in both town and village, hills and plains. Seven District Unions cover a vast area with one pastor from each district appointed as Supervisor of the District. Under the leadership of Rev W David as President, the Union operates a number of schools which include the United Christian School, the Francis High School, and the St John's Baptist High School. The schools are one way of serving local communities and helping outreach activities. The BUNI has experienced leadership problems in recent years. Pray for it as it seeks to do the will of God in India.

JAMAICA
4-10 May

Baptist work in Jamaica has continued for over 200 years. The BMS has been involved for 170 of those years. Where missionaries once shared the Gospel with plantation slaves, now the work is carried on by a strong independent forward looking national Baptist Union. The BMS has no personnel working directly with the Jamaica Baptist Union at present, but continues to help with spiritual and financial support. Rev Raymond Anglin, the JBU General Secretary, visited the UK last year. He looks forward to future years of co-operation between the two countries. He reiterated an appeal made many times before. The JBU would like the churches in the UK to provide a theological tutor for the United Theological College of the West Indies in Jamaica for the academic year 1987/88. Please pray for our brothers and sisters in Jamaica as they seek to meet the many needs of their country.

ZAIRE – UPOTO and BINGA
18-24 May

The districts of Upoto and Binga reflect the importance of education in the life and work of the Baptist Community of the River Zaire. Here, Secondary and Theological Schools enjoy a widespread reputation for excellence. The Upoto Secondary School is led by headmaster Cit Shunga. He is helped by national teachers along with BMS workers, Ian Wilson, Mark Godfrey and Valerie Watkins. The Bible School trains catechists – lay pastors – who work particularly in surrounding villages. Ian Wilson and Pauline Godfrey are involved here. Along with education, the church is very active in outreach. Allison Isaacs assists the Women's Regional President Mama Mondengo in all aspects of women's work. In Binga, Ann Flippance is very involved in church work under the guidance of Rev Imabego and Rev Mokiki. Remember Rev Mondengo, the Regional Secretary, who co-ordinates all church work in the region.

BRAZIL – PARANA BAPTIST CONVENTION AND RIO GRANDE DO SUL
25-31 May

The state of Parana was the first in Brazil in which the BMS was involved almost 30 years ago. Today, Baptist work is thriving under the auspices of the Parana Baptist Convention. BMS involvement is concentrated in the eastern part of the State. BMS agriculturalists David and Joyce Stockley expect to leave for Brazil in the near future to carry on the agricultural work at CEBADER – the Baptist Rural Development Project, on the coastal strip. BMS workers Avelino and Ana Ferreira are located in Parana, where Avelino, Assistant Secretary of the Executive Board of the Parana Baptist Convention, has responsibility for stewardship. Rev Altair Prevedello, Secretary of the Executive Board oversees the work of the 130 churches in the state. State Committees – for Theological Education, Women's work and Youth – are all elected during Assembly meetings in June. Please remember these. Rio Grande do Sul is the newest area of BMS involvement. In the southern-most tip of the country, Roy and Margaret Deller work in Porto Alegre, where Roy teaches in the Baptist Seminary. Roy and Margaret are also involved in pastoral and evangelism work.

MISSIONARY MOVEMENTS

Arrivals

Miss S Chalmers on 7 February from Yakusu, Zaire.
Rev D and Mrs Doonan on 17 February from São Paulo, Brazil.
Mr and Mrs M Wheller and family on 23 February from Butwal, Nepal.
Mr and Mrs R Smith and family on 28 February from Bolobo, Zaire.

Departures

Mrs C Bulkeley on 9 February to Yakusu, Zaire.
Rev D and Mrs Holmwood and Fiona on 10 February to Piraquara, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to end March 86).

Legacies

	£ p
Mrs Muriel Grace Carter	4,462.80
Mrs M F J Clark	1,198.76
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WAM: £20.00; TEHF, Northamptonshire: £10.00; Cymro: £80.00; FAE Aberdeen: £15.00; Anon: £40.00; Anon: 15p; Anon: £78.00; Anon: £15.00.

It's Great Being a Missionary in Brazil!

THERE'S a lot of job satisfaction in being a missionary in Brazil according to BMS Overseas Representative for Brazil and the Caribbean, David Doonan. 'Life is not so stressful and, by and large, missionaries are welcomed by the churches and congregations. They also see the results of their work in the baptizing of people, in church planting and in growing churches.'

Mr Doonan also thought that the presence of the BMS hostel for missionaries' children and provision for their education in Brazil had made a real difference.

'The children are happy and the hostel parents are doing a great job,' he said.

Asked by the Rev Angus MacNeill about whether there was a danger of too many BMS missionaries in Brazil Mr Doonan said that this is a concern of the Brazilian State Conventions. 'They are aware that they do not want to be "overrun" by foreign missionaries and will watch the position carefully. So I personally feel that the situation will not arise.'

Replying to a question about the perilous economic situation in Brazil Mr Doonan said that there are many reasons for the country's problems. 'One reason is unfair international trade. Brazil can export goods, but these, because of the huge foreign debt owed by Brazil, get unfair prices. And there is the foreign debt itself. Brazil can't cope with the interest payment on it.'

As far as the social and political scene is concerned: 'We now have a situation where politicians can say what they like. The days are gone when the only advocate for the poor was the Roman Catholic priest. Now politicians show their concern too.'

The Brazilian Baptist Convention is becoming more and more involved in social problems.

'They have drawn up a five year plan,' Mr Doonan said. 'The first year, which is this year, is dedicated to a "Social Expression of the Gospel". This is a real revolution for the Convention. For the first time, at a national level, social action is being encouraged not discouraged.'

BMS missionaries have recently gone to work in the southern Brazilian state of Rio Grande do Sul. 'There are 40 churches there with 3,000 members,' Mr Doonan explained. 'German Baptists have their own convention. Roy and Margaret Deller have now gone to Porto Alegre, where they are serving in a small seminary with probably room for 35 students. This is an important involvement since the Brazilians especially want British Baptists to be involved in theological education.'

Mr Doonan also spoke of the work in Trinidad. 'The President of the Baptist Union of Trinidad and Tobago told me that Michael and Valerie Bonser, our missionary couple there, "are worth far more than any money we might have wanted the BMS to put into Trinidad".

There are many stresses, but the main emphases are on lay training and training more ordained pastors. It is really hard work for the small Baptist Union on the island, but they feel that there is a wider Baptist community praying for them and supporting them.'

A NEW VISION FOR BAPTISTS IN EL SALVADOR

There is a new awakening among Baptists in El Salvador to the crying needs of the people. This new vision is also apparent in Lutheran and Episcopalian churches according to the Latin America Press.

Traditionally, the Protestant church with its largely 'conservative' theology has been associated with maintaining the status quo, with keeping the social order as it is.

'In the last few years, the social upheaval caused by the country's ongoing civil war has given birth to an active and vocal minority within Protestantism that is challenging its conservative roots.

'Like their Catholic counterparts, Protestant church workers are being changed by the realities of a country engulfed in civil war. And they have discovered that when they reach out to help those victimized by war, they, too, become targets of repression.

'The Baptist church, one of the country's oldest Protestant denominations, is the largest and most developed. Baptists comprise approximately 20 per cent of the nation's 300,000 Protestants, and have traditionally expressed open anti-Catholicism and engaged in militant proselytizing.

'For the past 10 years Baptists have been divided on how to respond to those involved in the war. Pastor Carlos Sanchez, presently executive secretary of the El Salvador Baptist Association, heads a progressive faction. Sanchez works with internally displaced Salvadorans and has received several death threats.

'In 1980, the Baptists set up a fund for striking workers, and thus became the first evangelical church to support militant trade union struggles. They also collaborated with the Vanguard Ecumenical Movement and worked closely with Archbishop Oscar Romero before his murder in 1980. At present the Baptist church works with the urban and rural poor through a programme known as 'Cerca de mi hermano' (close to my brother and sister).

'The Emmanuel Baptist Church founded in 1964 now has some 400 members throughout the country. It supports a multi-faceted training centre for women, a co-op, an orphanage, a kindergarten and a theological institute and participates in an ecumenical programme that distributes clothing, medicines and food to refugees.

'Government repression has continued against progressive Protestants. In November 1984, the government arrested the Rev Miguel Tomas Castro of the Emmanuel Baptist Church for supposed involvement with the insurgents. He was freed only after an impressive international campaign that included the peaceful takeover of the Salvadoran Consulate in Oakland, California, and after the US Embassy in San Salvador received more than 900 telegrams demanding Castro's release.'

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MISSIONARY

HERALD

JUNE 1986 20p

Missionary Orientation in Brazil

Editorial Comment

AT the Baptist Assembly in London this year we were urged to 'Build that Bridge'. More than one speaker reminded us that bridges have two ends and can accommodate two-way traffic. The other word which was used frequently in the missionary sessions was 'partnership', which, if it is to be effective, needs also to be two-way. Not that we find it at all easy. It suits us to be the sending, going people. Those who have the knowledge, the understanding and who can take the initiative. So it was good to be challenged, to take seriously our receiving role, to be reminded that we too have much to learn.

This has been underlined by the recent visit of Bishop Mohanty of Cuttack. How refreshing it was to hear him speak on the question of Christians from different traditions working together and relating it to the Indian tradition of arranged marriages. The two partners in the marriage are, at the beginning, strangers and have to learn how to live together, how to be tolerant of each other, how to understand each other's ways. Slowly there is the growth of a loving, trusting bond. So it has been in the Church of North India.

What a challenge to our hesitant approaches to Christians of other denominations in this country! What a condemnation of our suspicions about our fellow Christians and their ways!

But Bishop Mohanty's contribution to Christian life in Britain was more than in words. He, coming from the Baptist tradition within the Church of North India, was able to help sort out a problem in a diocese of the Church of England. His mediation, prayerful concern and Christian love has helped to bridge a barrier of misunderstanding between Asian and English Christians.

Yes bridges accommodate two-way traffic. How ready are we to receive and to learn from our fellow Christians overseas? Until we do we shall but cutting ourselves off from a valuable resource that can contribute to the health and vitality of the Church here at home.

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MISSIONARY
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JUNE 1986

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We share in the work of the Church in:

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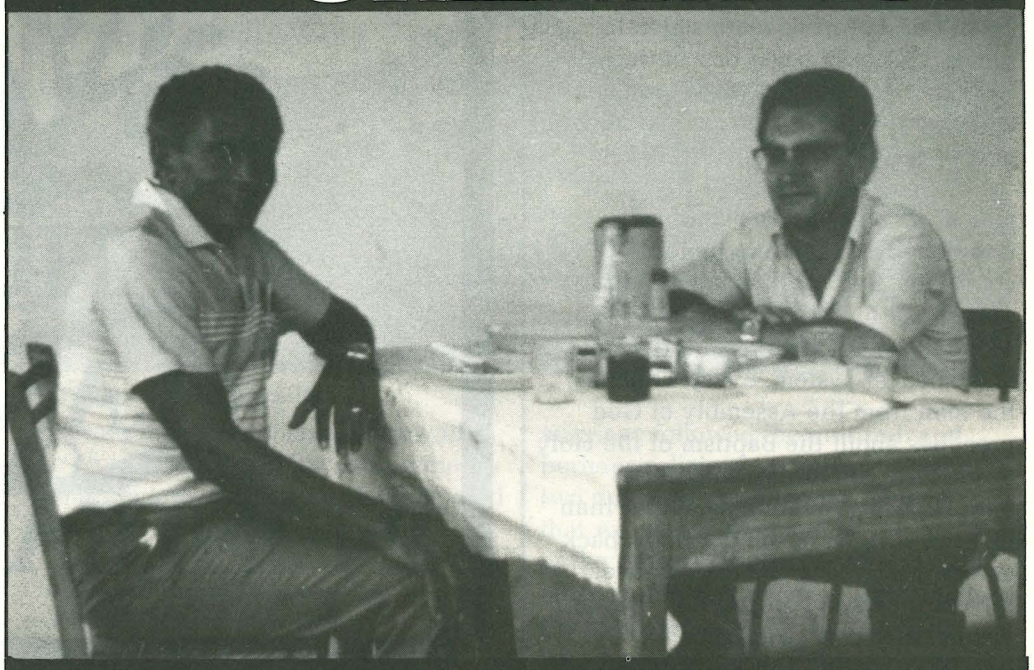
Bangladesh	**Jamaica**	**Trinidad**
Brazil	**Nepal**	**Zaire**

MISSIONARY ORIENTATION



Robert Draycott the next stage of missionary preparation after language school

WELL here I am orienteering away in the interior of the vast state of Mato Grosso. Sometimes under the hot sun, sometimes under the starry sky and sometimes sheltering from the heavy rains of the rainy season. Strictly speaking I was, at the time of writing, doing a six-month period of orientation under the guidance of the Baptist pastor in Rio Verde de Mato Grosso, Pastor Jõao Batista de Aurruda. (After orientation I moved across to Paranaiba in the East of the State.)

Pastor Jõao Batista is an experienced pastor born in Cuiabá, but brought up in Corumba on the border with Bolivia. His three elder children are now married and live nearby, the youngest son lives at home. There are already three grandchildren for the Pastor and Dona Luci to enjoy. The church has 140 members and worships in a building which is too small. Thus a new *templo* is being built alongside. This work is progressing slowly as funds become available.

The town itself is small, compact and laid out on a grid pattern with some minor variations. The roads are wide and tree-lined, some already being dual carriage ways, provision for the future. In the centre are lots of small shops, the banks and other public services and two well-laid out *piacas*. The Catholic church faces one of these shady public places, but it is a curiously unimpressive building, not unlike a 'non-conformist barn'. Loudspeakers ensure an aural if not visual impact. Our house is about half a mile away and we can hear the padre's prayers and message clearly. Scattered around the town are two Assemblies of God (after a split) a Presbyterian church and an Espiritist Centre and eight or nine other churches or sects of varying degrees of orthodoxy.

We arrived to a splendid welcome from the Baptists, but it was not until two months later that I saw a Friar Tuck like figure in the town (part of the padre's team). I never did see the padre nor even meet any of the other pastors in the town. In Rio Verde at least, each denomination exists in splendid isolation, without any co-operation ever amongst the evangelicals.

Learner and Servant

I once enjoyed a morning's orienteering at the Ranch Christian Adventure Centre in Wales. For those unversed in this pursuit it really means in English finding one's way around, while in Portuguese it has more the sense of being guided. The Orientation period is a mixture of both senses, and it comes immediately after a year's language study. One finds one's way around, whilst at the same time guidance, example and direction is at hand. Obviously how this works out in practice will vary very much from situation to situation. I am grateful for this time, not envying American colleagues going out fresh from language school to posts at State or Association level. We take the role of learner and servant and attempt to begin at the local level.

There is naturally a frustration, on the whole a necessary frustration. Of learning to listen, to be patient and of earning the right to speak within the Brazilian Baptist setting, rather than saying in your best (pidgin) Portuguese, 'This and that is what you must do, here is the magic solution.'

Humility

Preaching is another necessary frustration. You know you cannot express yourself fully in your new language. You know you will make errors in delivery. You naturally want to preach well, but know you will preach badly . . . but the only way to learn is to keep at it. A certain humility is required, but there is also the consoling thought that preaching isn't just about the 'right' words correctly expressed, the medium is the message — can we somehow be at least partly transparent allowing the light of Christ to shine?

Our house was over the other side of the river in the newer developing part of the town, the poorer side off the ashphalt. Crossing over the wooden bridge one could see the women washing clothes below while the

children bathed or fished. On our side we have a mixture of housing. Some are small, roughly constructed log and branch affairs on the river bank. The next step up is a wooden house, then the brick houses, then come the larger houses with four or more separate rooms. Our house was one of these latter types. Here and there are even bigger and better houses as the richer people begin to build over this side.

Our neighbours appear curiously untouched by the church, polite, courteous, helpful, welcoming yet unreached by the Gospel messages that stridently blare forth from the nearby load speaker system. Every Thursday the man from the Assembly of God preaches about the Baptism of the Holy Spirit. Every Saturday one of the Baptists has a programme. Other than this the attitude of the churches back across the river in the main part of town appears to be, 'You know where we are why don't you come?'

Vision

Yet there is plenty of vision. I was invited to observe the meeting of the State 'Junta' in Campo Grande. There was the possibility of starting a television programme. It was a costly scheme naturally, yet the majority voted to go forward. Within five weeks the money had been raised and the programme was on the air. On another occasion I drove 70 miles into the interior visiting potential sites for new Baptist work within the Northern Association. At the end of my time I was delighted to be present at the induction of a new pastor in Sonora, a new town that has grown from nothing within the last six years.

What tentative conclusions can we draw? In the first place that there is value in the transitional orientation period as well as frustrations and difficulties. Secondly that there are real needs out here, especially for the patient worker who struggles to see and hear what the Spirit is saying in a very different and complicated situation. Thirdly that the vision and enthusiasm of the Brazilians could well be imitated at home. Finally a personal prayer that the chaotic church scene out here may, under the Holy Spirit, become clearer and more unified.

James Grote, minister of Littleover Baptist Church, Derby, was one of the group who visited India last year. Here are his reflections on dialogue with other faiths.

'THE Church is planted in Indian soil but rooted in Christ,' said Bishop Mohanty of Cuttack. In a country where Christianity is a minority faith, claiming three per cent of the population, such an affirmation cannot be assumed, it must be clearly stated, especially since India is predominantly a Hindu society.

'Hindus,' said a business man on a train, 'believe in many paths to God.' As a Christian, that is all the more reason to state categorically that our roots lie in Christ and in Him alone. Hindus will happily hang up a picture of Jesus and drape it with garlands, just as they will happily crack coconuts to Christian leaders like William Carey. But we must prevent Christianity from being absorbed into Hinduism because 'there are not many paths to God', said a Baptist minister in Delhi, 'but only one; Jesus Christ is "the way, the truth and the life".' It is what you would expect Christians to say in a country where they are in a minority.

'The Church is planted in Indian soil but rooted in Christ.' I only wish that my experience in India had confirmed the affirmation. Not that the Church was not rooted in Christ – who am I to pass such judgement? But, I wonder whether it was planted in Indian soil. What would you expect a Baptist service in a church in the heart of Calcutta to be like? Well, if you come from a traditional 'English Baptist Church' that is what you would get; a hymn-sandwich type service in a barn-like building with polished pews and even the Baptist Hymn Book. At the Anglican (CNI) Church of Epiphany in Cuttack we had Matins from the Book of Common Prayer and later in the week, at the same church, a service of Nine Lessons and Carols when we even sang 'See amid the winter's snow'!

On the following evening in Calcutta part of our group went to a Christian concert performed by an American choir and portraying a very American Gospel. Prior to the performance of a

Christmas play by a group at a Baptist church in Calcutta a similar style of music was being played while the audience assembled. Even at the Oriyan Baptist Church in Cuttack, although I could not understand the language, I recognised the drill because it was their Sunday School Anniversary and the children had their new clothes on and each department did a turn, reciting a text, miming a Gospel story, reading a poem or singing a song.

The Church of North India (CNI) Cathedral Church in Delhi would not have looked out of place anywhere in Britain – it was all there, the Bishop's chair, the pulpit, the lectern, the fixed pews and side chapel, the overall basilican structure and even the paintings were European in style. On the tour I really expected to see a painting of a brownish Jesus somewhere but they all had fair hair and blue eyes, especially the ones in the schools. Jesus did not even look Jewish. 'A Church planted in Indian soil?' Well it certainly did not bear these fruits. Bishop Mohanty of Cuttack suggested that perhaps the Church never will, especially in the towns and the cities which are themselves so westernized.

In contrast the worship of the rural churches has been less influenced by the west. Up in the villages of the Kond Hills the worship takes place in the local dialect of Kui into which the Bible has been translated. The people sit on the floor, the singing is unaccompanied and the churches are simple and sparse, reflecting more properly the culture in which they are set. The same was true of a number of the school-children's hostels that we visited where the children sat on the floor and accompanied their spontaneous chorus songs with tom-tom drums, a very refreshing sound after the 'traditional' worship of the city.

But for all of this, do not be led into thinking that the rural areas are more opposed to dialogue than the cities and the cities are opposed! This was reflected in the whole theological stance which I encountered on the tour. The Christians and their churches in the cities were conservative and those in the rural areas were even more so. It is easy to mistake the absorption of the Indian culture within the church's worship for an openness and acceptance of Hindu traditions and symbols.

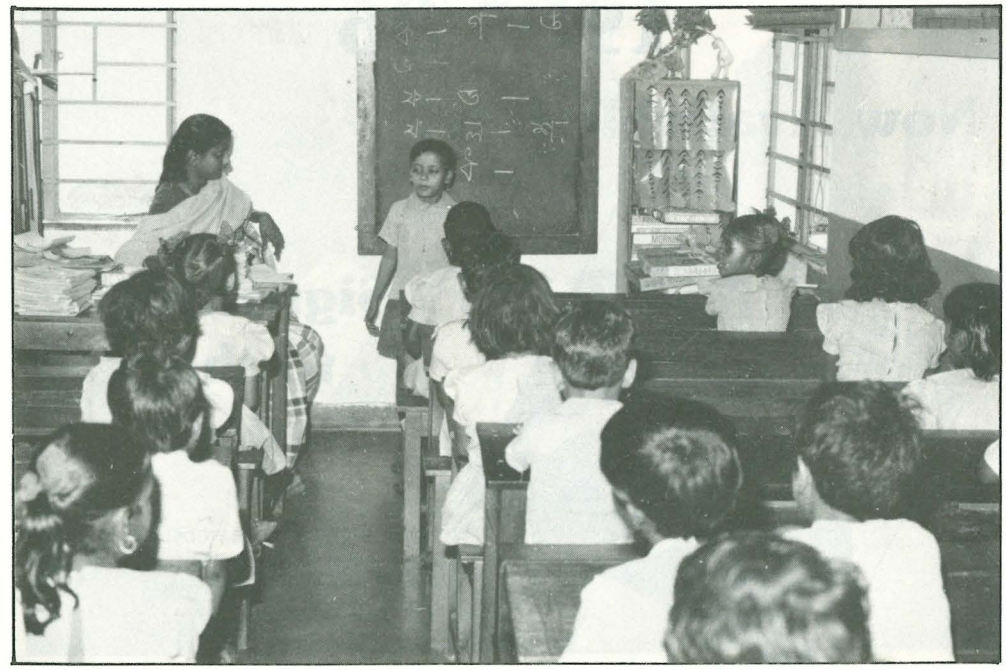
Learning traditional skills

One of the difficulties with an examination of Indian culture is that it is so closely tied up with an ancient practice of Hinduism. It is not always clear what is 'cultural' and what is 'religious'. For instance, one of the great surprises to all of us on the tour was to learn that Indian Christians still practise arranged marriages. To what extent that is part of India's culture or religion is debatable.

Marriage

Similarly, the relationship between Christian men and women within marriage followed the cultural, and perhaps religious, practices of India. In two out of the four Baptist Churches that we visited the men sat on one side of the church and the women on the other and in one of the mission stations the husband acted as the host sitting with us at the head of the table, while his wife served us. There is no physical contact between husband and wife in public and although we became very good at shaking hands with the men, we learnt very quickly that it was quite wrong to do the same to a woman.

So much for the Apostle Paul's words in Galatians 3:28 'So there is no difference . . . between men and women, you are all one in union with Christ Jesus'. But let us not be too critical because there are occasions



School children going over their lessons

when even the apostle does not take his own words too seriously. Most of the young Christian girls that we met wore the Hindu sign for an unmarried woman, a red spot in the centre of the forehead. Likewise I saw a number of Christian women wearing a red streak along the line of their hair parting, called a *tilka*, which is a mark Hindu women wear to show that they are protected by the gods, a practice which one Baptist Minister I met found quite abhorrent.

Clearly the Christian Church was planted in Indian soil because the practice of Christian people, in some areas, varied greatly from our own. But I wondered whether the fruits that the Church was bearing were the best ones that could have come from the Indian sod? Perhaps the Christian Church has not lived in India long enough yet to become Indian; it is still in a process of evolution. This, at least, was the suggestion made by the Bishop of Delhi who saw the need for the Church to become more Indian and even to be influenced and changed as it rubbed shoulders with Hinduism. He was in no doubt as to the richness which could be brought to the Church through the variety of faiths of the people of India. Yet he admitted that such a view would not be shared by the majority of Indian Christians.

Superstition

In a Bible-study prior to a morning service it was made clear that India was a country of many superstitions and beliefs alien to the Christian Gospel of which we, as Christians, had to beware. Amongst the Christians that I met there was a great fear of Hinduism and, as a result, the Christian Gospel that was proclaimed was a very dogmatic one in which Christ was the only way to the truth about life. Within the rural areas and the surrounding villages of Udyagiri this was understandable. Hinduism, much like India itself, is a complete religion of variety and contrast.

Within the rural communities it is animist by nature, meaning that people find their gods in the natural order, in the worship of trees, plants and mountains for instance. This animist faith is often bereft of little or no goodness at all and creates within its adherents a great fear of life in which animals, trees and mountains become the symbols of horrendous gods. Living alongside this, often, dangerous, folk religion there is no place for the grey areas of compromise and give and take which is a way of dialogue. This is a black and white world where the absolute truths of the Christian faith must be proclaimed in contrast to the untruths of village Hinduism.

Coupled with this, within these rural parts, there is always the threat of persecution. The Rev Sudhandsu Naik, the Area Superintendent of the Udayagiri Pastorate Union, explained to me the way in which the extremist Hindu group called RSS makes life very difficult for the Hindu converts to Christianity. Christian leaders can do no other than to advise their congregations to have nothing to do with such groups.

Reflecting their sophistication, Hinduism in the cities is a very different faith and has its centre in the temples and shrines that you find dotted about along every street and on every corner. But even here the presence of the more grotesque forms of Hinduism, such as that found in the Khali Temple (Khali is the god of destruction) means that Christian people are very suspicious of anyone who talks about dialogue.

Following a sermon I preached in Cuttack in which I told the story of a Baptist Church in Leicester, ironically called Carey Hall, which sold its large rambling building to a group of Hindus, who turned it into a Temple, an Indian member of the congregation expressed his horror to me after the service. In contrast to my optimism for the possibilities of dialogue which this offered, he saw it as a sign that the British Church must be very weak and willing to compromise its faith.

Given the time, I would have pointed out to him that Hinduism in Britain was very different from Hinduism in India. It is far more 'middle of the road' and doesn't possess the Indian extremes that I have already hinted at. I would also have made it clear to him that his objection to dialogue with another faith would be shared by many British Christians. We are not so liberal as I might appear. Decisions to sell church buildings are often made by church leaders, officials and administrators, who, by and large, have a far more liberal approach to dialogue than the person in the pew. In Britain dialogue is a philosophical notion dominated by the thinkers, it is not a practical reality exercised by the doers. The very same is true in India.

continued next month . . .

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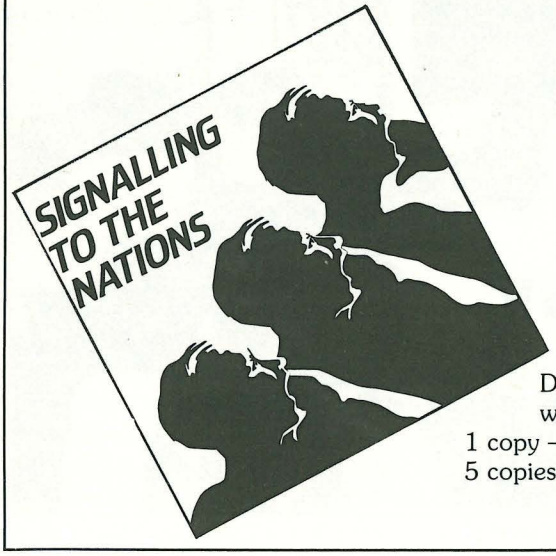

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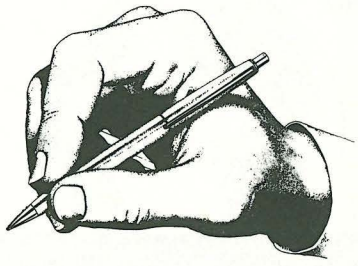


Braille books for Bangladesh!

How often we take for granted those 'simple' things of life, like being able to see! Veronica Campbell is teaching in Bangladesh and part of her responsibility is to a School for the Blind in Dhaka.

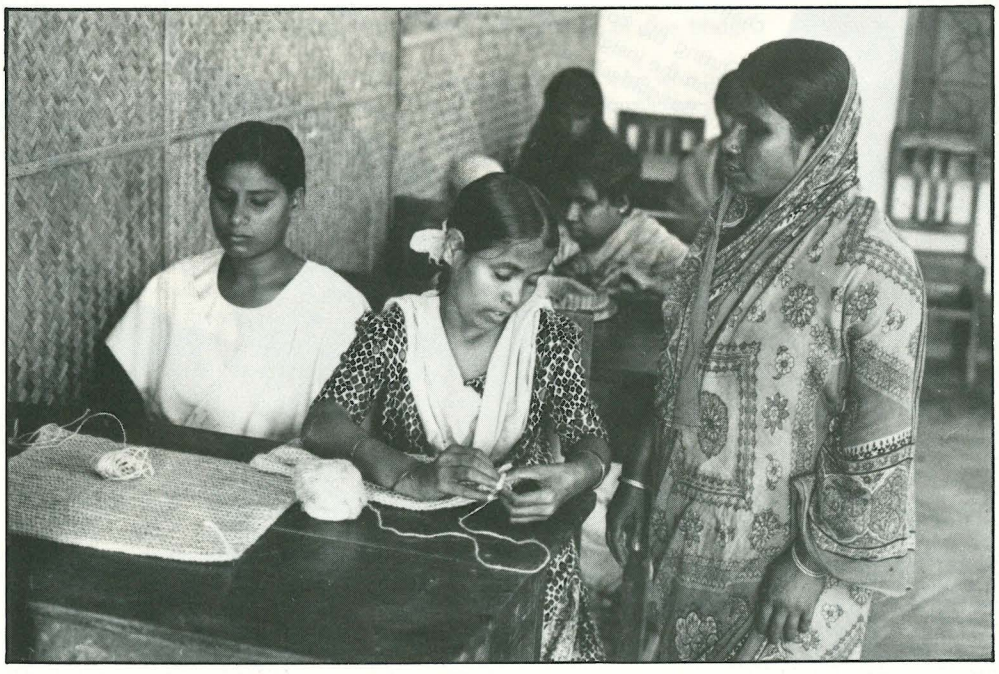
Of course, methods of teaching are always being updated, and teaching the blind is no exception, Valerie writes,

'Last year, at the end of November, ten of us from the Blind School Committee and the heads of three of our Sangha (Union) schools, went to South India at the invitation of the Christoffel Blindenmission representative. We went to see the programmes of integrated education for blind children in sighted schools and also saw a little of the rehabilitation programme for adults where they are helped to train in some way in their own village homes. It was an interesting tour and we are exploring the possibility of a pilot project of integrated education in one of our Sangha schools, possibly at Dinajpur.

'Some of you may remember that we were experiencing serious financial difficulties in the school last year. We had particular difficulties in funding the Braille Printing work and the shortage of funds for the hostel effect. I praise God that He met all our needs and more through various organizations and friends, and the Braille Printing work is now being supported by World Vision. We are at present still busy here with school textbooks for the top classes, but our manuscripts in Bengali Braille for Psalms (last part) and for "Galatians, Ephesians, Philippians and Colossians" are being printed for us in American by the Lutheran Braille Workers.

'Mrs Monju Samaddar and Mrs Sephali Tapna completed their six months course for overseas teachers of the blind in England, returning last July. They were mainly based in Liverpool at two schools for the blind, but they visited, during the six months, almost every institution, centre, or school for the blind in England and Wales! Both passed their diplomas with credit and are putting much of what they learnt into practice, particularly in the teaching of the younger children.

'Our School for Blind Girls opened after the Assembly after four days of training classes for our teachers. We have six new girls so far: four aged 8-10 are Reba, Nahar, Poppy, Monika. The others are Nargis, aged 11 and Gita aged 16. The five in the regular school classes are proving to be very bright. Gita will be in the Vocational Training section for one year, concentrating on handicrafts, home-management and child-care subjects. Our numbers in the school are still about sixty as four left the Vocational Section last December.'



Girls working in the Blind School, Dhaka

TALK ABOUT

CHAIRMAN OF THE BMS 1986-87 MISS MAUREEN SLEEMAN, BA

MISS MAUREEN SLEEMAN was inducted into the Chairmanship of the Baptist Missionary Society at the Annual Members' meeting in April.

Miss Sleeman, who was first elected to the BMS General Committee in 1958, is Secretary of South Street Baptist Church in Exeter.

'I am grateful to God for the opportunity of serving the Society which has meant so much to me over the years.

'I would like to thank all those who have led me along the way,' she says, 'not least former missionaries of the Society, who are members of my church. I see my church and association as sharing in the honour of my chairmanship.

'During the coming year I hope to build upon the insights gained through my visit to Bangladesh and the increased contacts with overseas church leaders and missionaries so that, by increased understanding I may be able to play a part in working out future patterns of service in partnership with the church overseas.

'If I can accomplish that I will be satisfied, but it is not really a question of what I can accomplish, but of how God can use us for His greater glory.'

Thinking about the possibility of new fields opening up to the Society:

'These are exciting times, and we must respond to their challenge and look at all the possibilities. There is still much to be done in the countries where we already work and we must ensure that this does not take second-place, either in committee thinking or in the eyes of the churches.

'If there is anything else to say to the Baptist Community it is that we must seek to keep — or is it restore? — the BMS to its central place in the life of the denomination. This is our Society and it should have the full support of us all.'

BUILDING ON STRONG FOUNDATIONS

'The BMS is no stranger to bridge-building,' Maureen Sleeman said at the Assembly rally and valedictory service.

As we meet within six years of the Baptist Missionary Society's Bi-Centenary, we may remind ourselves that the Society is no newcomer to bridge-building. The bridge which Carey and his colleagues set out to build with the continent of Asia was frail and tenuous, but it has never been broken.

In later years the gap has been bridged with other continents to create the heritage which has been passed on to those of us who form the Society today. They built well, these predecessors of ours, and it is upon their foundations that we in turn must build.

These are challenging and exciting times. The Annual Report of the Society, introduced at the Annual Members' meeting, and which I am sure you will all read with careful attention, speaks of the 'new kinds of missionary activity and even fresh areas of work' which are a possibility.

Because of our historic links, we give special thanks for changing attitudes in China. If the bridges with that country are to be rebuilt they will certainly be very different from those of the past, but in May Angus MacNeill will visit that country to assess what help we can give.

At the same time he will be looking at opportunities elsewhere in Asia. Those of you who are well versed in the history of the Society will know that at one time we shared in work in Europe and it may be that these links can be renewed before long.

To expect great things from God and to attempt great things in His name is a real challenge today as it was in 1792.

We are excited and challenged too by the number and the quality of those who are coming forward to offer to help in bridging the gap. Last year, in Nottingham, we asked for 40 candidates over two years, to meet existing needs. When the current report was written the Society had 31 accepted candidates, some in training, others awaiting visas to go overseas.

Next month, the Candidate Board will need to meet for two days because of the number of folk to be interviewed. Each month our Personnel Secretary, Joan Maple, deals with 20, 30, sometimes more enquiries for service. Probably most of these will go no further, but among them are those whose call is of God and who will serve the Society in the days ahead. We rejoice, too, that in our churches there are many dedicated men and women who are not called to go overseas, but who in prayer, interest and financial support make the bridge-building possible.

New and exciting opportunities, but in seeking to meet them we must not forget the continuing needs of those countries where we are already working. Our partnership in the Gospel is still sought in Bangladesh and Sri Lanka — where our work has been strengthened by the return of George and Betsy Lee after a number of years in a pastorate in this country; in Brazil and the Caribbean; in Zaire and Angola.

Since Fred and Marjorie Drake returned to this country we have had no missionaries in Angola. Now, in Colin Pavitt we have the builder we looked for, but so far no one has been found to help in pastoral training in that country.

My visit to Bangladesh last December, treading in the footsteps of our BMS pioneers, was a privilege I shall never forget. But it revealed to me the many problems associated with working in a country with a long-standing missionary tradition, but where the Christian community remains a small minority. As long as the bridges are there we have a responsibility for service in these lands.

Yet the structures of the bridges we build today will be different ones. To quote again from the Annual Report: 'The Society needs to be reminded of the richness and vitality of the Church in other countries and so avoid a one way emphasis, where all "giving" is from the churches in the UK and there is no "receiving" back.

To press the analogy a little further, both the materials available and the workmen now come from both ends of the bridge.

Only the architect, he who drew up the plans, who oversees the task and whose purpose we seek to fulfil, remains the same.

In the words of T S Eliot:

> There is work together
> A Church for all
> And a job for each
> Every man to his work

as we go on to build new bridges and strengthen existing ones in the days ahead, under the guidance of God, for without Him we build in vain.

Worlds Apart

Why d become

REFUGEES — Where are they coming from?

According to the World Refugee Survey issued by the United States Committee on Refugees, the major 'hot spots' which have produced refugees in the years since the Second World War are Afghanistan, Palestine and Ethiopia. Almost all of Africa is in a state of upheaval as refugees flow from one country to another. Other pressure points are Central America and southeast Asia.

Refugees

Over one million
Afghanistan — 3,656,000
Ethiopia — 1,209,000
Palestine — 2,017,000

100,000 to 500,000
Uganda — 310,000
Angola — 301,000
Western Sahara — 165,000
Eastern Europe
(primarily Poland) — 120,000
El Salvador — 244,000

50,000 to 100,000
Philippines — 90,000
Vietnam — 79,000
Laos — 74,000
Kampuchea — 75,000
Iraq — 60,000
Zaire — 82,000
Namibia — 75,000

Most refugee movements are caused by one or more of the following factors.

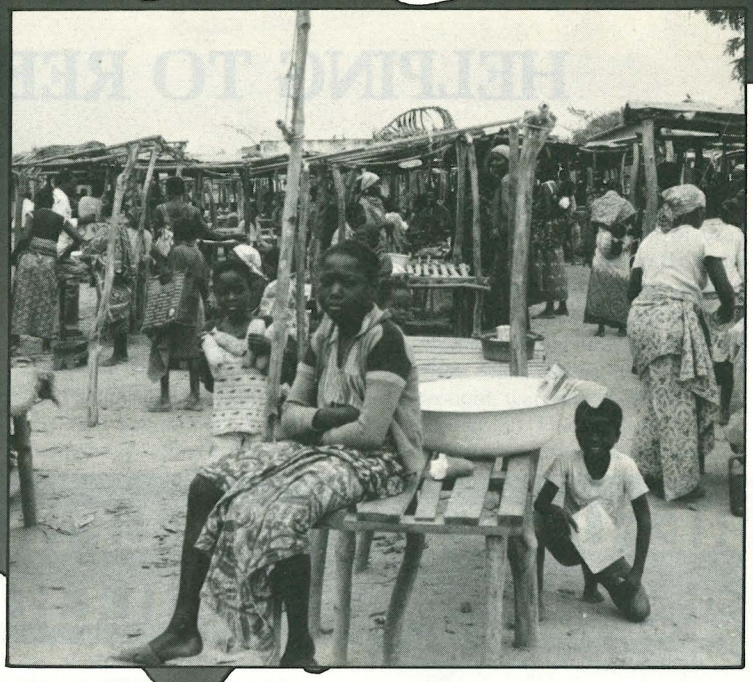
1. *Armed conflict.* Many refugees are fleeing armed conflict. As invading armies advance or as factions in a civil war fight it out, the civilian populations ahead of or between them are forced to flee, often across international borders. The huge exodus of Afghans into Pakistan in the wake of the Soviet occupation is one example.

2. *Political oppression.* Oppression based on political beliefs — or fear of such oppression — often drives refugees from their homelands. Thousands fled Chile in the mid seventies when a right-wing military government took power, fearing that their political and economic links with the previous government might lead to reprisals.

3. *Discrimination based on ethnic origin or religious beliefs.* Sometimes people can be driven from their homelands because of their racial background or what they believe. In our own day, many followers of the Baha'i faith have been forced to flee Iran because of persecution by Islamic authorities.

4. *Territorial alignment.* Occasionally, populations will be rendered refugees overnight because the place where they live has become the possession of another country, either through war or political settlement. The most familiar example is the situation of Palestine refugees, who lost their homeland when the state of Israel came into being. Many moved to refugee camps in surrounding Arab countries, but many others remain refugees in Israeli occupied lands.

5. *Natural disasters.* Large scale natural disasters can also create refugees. The current drought in Africa has driven thousands across international boundaries on that continent, in search of better conditions or, in many cases, simply day to day sustenance at a refugee camp.



...Refugees

people
efugees?

The many hardships of being a refugee.

Life as a refugee is hard enough at the best of times. There are cultural adjustments to make to country after country. There are financial uncertainties and, in most cases, real poverty. And then there are the psychological burdens: a sense of helplessness, a sense of dependence on the goodwill of others, a sense of being cut off from much of what has given life meaning.

But these are not the only hardships refugees face.

1. *Family separations.* Many refugees are forced by circumstances to leave family members behind in refugee camps when they are resettled to another country. It may take years for a family to be reunited. Or it may never happen at all.

2. *Physical violence.* Refugees in flight are easy prey for armies and outlaws. The problem has been particularly acute for boat people fleeing southeast Asia. In 1984, between one-third and one-half of the refugee boats landing in Thailand and Malaysia were attacked by pirates while at sea. Over 1,800 refugees were reported killed in the attacks and thousands of women and children were raped and abducted.

3. *Forced repatriation.* Even when the refugee has safely crossed the border into another country, he or she may be forced to return. Countries whose resources are already taxed do not readily welcome new residents. And political refugees are often seen as political dissidents and trouble-makers. It's tempting for host governments to simply deport them back across the border.

4. *Discrimination.* Finally, even when refugees have been granted residence in a new country, they often face an up-hill battle against racial and cultural intolerance and against the suspicion that their presence is taking jobs away from the local population.

REFUGEES — Where are they waiting?

There are millions of refugees who have neither settled permanently in the countries to which they fled, not returned to their homes, nor been resettled elsewhere. They are people-in-waiting.

In some cases, countries which are the sources of refugees are also the haven for others. One reason is that refugees move for different reasons. Political factors may drive one group out of a country while hunger drives another into it. And in some cases the same political situation that draws refugees to a nation may force others of a different persuasion to leave it.

Refugees

Over one million
Pakistan — 2,925,000

500,000 to 1,000,000
Somalia — 700,000
Sudan — 690,000
Iran — 810,000
Jordan — 775,000

100,000 to 500,000
Algeria — 167,000
Tanzania — 180,000
Uganda — 132,000
Zaire — 304,000
Zambia — 104,000
Malaysia — 101,000
Mexico — 170,000
Lebanon — 258,000
Syria — 232,000
West Bank — 350,000
Gaza Strip — 402,000
Thailand — 126,000

50,000 to 100,000
Angola — 96,000
Burundi — 57,000
Guatemala — 70,000

The statistics are from the 1984 report of the United States Committee on Refugees. Refugee statistics are hard to gather and these figures may not be absolutely accurate in every detail. They do, however, reflect current trends.

HELPING TO REBUILD

WHAT happens when refugees return home? It is not always very easy to settle down again. But when Baptists from Northern Angola returned from a fifteen year exile in Zaire, they had been well prepared by their association with the church and with missionaries there.

Young men were prepared for the ministry and a leadership was trained. So that now there is a strong and flourishing Evangelical Baptist Church in Angola.

They asked the BMS for help and for two years Fred and Marjorie Drake served the Church there helping in administration and in the training of pastors.

Colin Pavitt, a builder, is soon to go to Angola to help in the church's reconstruction programme. IEBA have also asked us to send them a minister who can teach in the pastors' Bible School in Kibokolo, but so far no one has come forward.

What can we do?

The desperate situation of ten million refugees worldwide demands a Christian response.

Why? Roger Cann, a former Canadian missionary in India and now development project administrator with the Canadian Baptist Overseas Mission Board, puts it this way:

'We worship a God who has time and again expressed his

REFUGEES – THE UPROOTED MILLIONS

THE twentieth century has been described as 'the century of the uprooted'. And with good cause: in the years since the Second World War alone, over 40 million people have been cut adrift from their homes and native countries.

There are two major reasons for the explosion of refugees in this century.

1. *The emergence of fixed and closed national boundaries.* **The late 19th and early 20th centuries saw the emergence, for the first time, of states with clearly defined and well guarded borders – first in Europe and later in South America, Asia and Africa. The new political barriers made it increasingly difficult for groups of people uprooted by war or persecution to move to new areas and settle. And with the growing sense of nationalism came an increase in intolerance of minority groups already within the nation states. In some cases, persecution of these minorities produced even more refugees.**

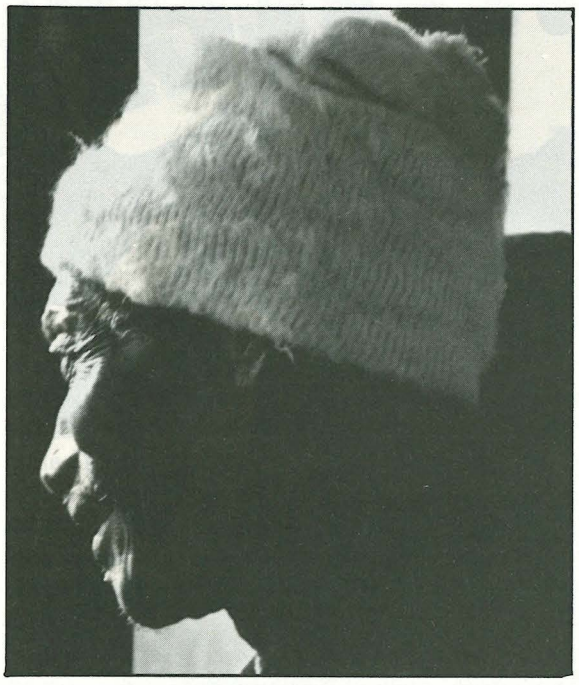
2. *Modern warfare.* **The twentieth century also introduced the era of total war – conflict which affects every aspect of life in the nations involved. During two world wars and a host of other smaller conflicts this century, huge numbers of people have been uprooted by massive movements of troops and equipment and by large-scale aerial bombing of civilian targets.**

THE REFUGEE – YOUR NEIGHBOUR

'We left Vietnam to try to get to the Malaysian coast. After three days at sea in our fishing boat, we met a large boat. The seamen told us that we were only 10 hours from our goal. A little later, another fishing boat took us in tow, but in the opposite direction to the way we were going. We didn't dare say anything but we soon realised what had happened. A second boat joined the first. The fishermen were armed with knives and iron bars. They boarded us. Threatening us with their weapons, the pirates forced the men to undress. They stole all their goods, even their clothing, then threw them into the water, hitting them so they would drown. After that, it was the women's turn to be undressed, subjected to an intimate search, raped. Then the pirates carried off the young girls. . . .'

The nightmare lasted three hours. When they started out there were 80 of them; only 30 survived.

(From *REFUGEES* magazine April 1986 – UNHCR.)



What is a refugee?

TO become a refugee, one must cross some sort of official boundary, usually an international border. An excellent working definition is offered by Elfan Rees in his 1959 book *We Strangers and Afraid:* 'A refugee is anyone who has been uprooted from his home, has crossed a frontier – artificial or traditional – and looks for protection to a government or authority other than his former one.'

The United Nations High Commissioner for Refugees offers a more rigorous definition, set out in the 1951 Convention and 1967 Protocol Relating to the Status of Refugees. These are the documents which formally define who is to be considered a refugee and how he or she is to be treated by the international community.

The definition describes as a refugee anyone:

> *'who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence, is unable or, owing to such fear, unwilling to return to it.'*

Displaced persons. Individuals who have been up-rooted from their homes for reasons similar to those outlined in the UN definition, but who have not crossed an international boundary, are generally referred to as 'displaced persons'. Unfortunately, no international protocol exists to deal with such people, because their problems are not international in nature. They often encounter the same hardships as refugees, but because their status is not clearly defined, the same kinds of protection and programmes are often not available to them.

concern for the dispossessed and the fugitive. He is the God of the Israelites who fled to Egypt – and the God of Mary and Joseph who returned there in flight, to escape the brutality of Herod.

'Our Lord was familiar with the realities of the dispossessed. Under the Roman army, Palestine was a troubled land. The Jews were persecuted and oppressed. And, no doubt, thousands of men and women of that time were driven from their homes by military engagements and troop movements. Jesus's words about feeding the hungry and thirsty, clothing the naked, and sheltering the homeless were spoken in the context of a culture that knew all about 'displaced persons'.

'But the most compelling reason for Christian concern on behalf of the homeless is that all peoples are of infinite worth in God's sight. If anything, that worth is increased when it is most threatened. All of the millions of men, women and children hounded into refugee camps in Somalia, Pakistan, Thailand, and elsewhere, are those for whom Christ died. God is concerned; we should be concerned also.

As British believers, we have special responsibilities, because God has granted us the privilege of living in a country with traditions of freedom and tolerance. For all our faults, we have a relatively compassionate society, with good educational and medical services.

'Human beings are made of flesh, a soul and a passport.'

Saying among Chilean exiles.

(Quoted in the March 1984 issue of *Refuge:* Canada's Periodical on Refugees).

Finding a home

The goal of every refugee is to find a home again. It can happen in three ways.

1. *Voluntary repatriation.* The best solution is for the refugee to return voluntarily to the homeland. But it is also the most difficult. The problems which caused flight in the first place are not often easily resolved; nor are a refugee's fears easily laid to rest.

2. *Local integration.* Local integration refers to the permanent settlement of refugees in the nearby countries to which they have fled. Such countries, however, often bear the brunt of large refugee movements. For example, the few nations in Africa where agriculture and the economy are still relatively healthy are being forced to cope with wave after wave of those seeking relief from drought, war, and political oppression. There is a limit to the number of refugees these countries can permanently absorb.

3. *Resettlement.* The final and, in many ways, least attractive option, is for refugees to move yet again to countries which have the resources to absorb them – often the nations of Europe and North America. The disadvantage here, of course, is that the refugee ends up far from his or her own culture with little hope of ever returning. And the cultural dislocation can be enormous.

THANKS FOR COMING

IT'S so important not to be forgotten, for someone to know that you exist, not to be pushed away in some corner because another group of refugees has now grabbed the headlines.

'Thank you so much for talking to me,' said the Tibetan student to Helen Fasham, 'but most of all, thank you for coming to see us.'

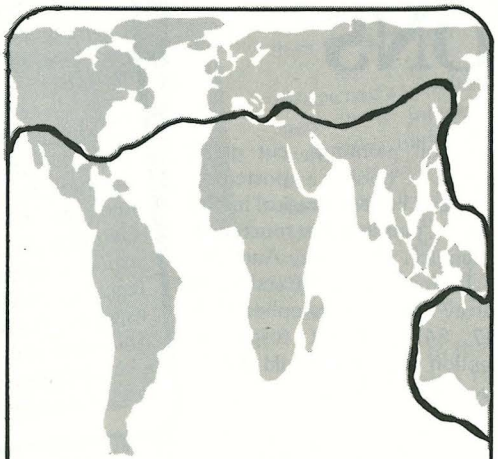
Helen was one of the BMS party which visited India last year and was able to spend a week with Dr Betty Marsh who works at the Christian Hospital for Women and Children at Berhampur.

Some of the Tibetan refugees, who fled into India when Tibet was occupied by the Chinese have been settled near to Berhampur, and Betty Marsh has been involved in their health care. Helen Fasham went with her on one of her trips to the Tibetan camp.

'I was impressed by the happiness of the people,' she says. 'The children, in particular, were not afraid of us.

'Much to the chagrin of the local population the government help for Tibetans has been tremendous. They have provided food, furniture, clothes and housing – which is often better treatment than the local people get themselves.

'The Tibetans lived in a Tibetan settlement, apart from the community. They looked very contented and happy and were not starving. They were self sufficient and had allotments on which they grow their own food. They have also got a handicraft industry going. They make things out of wood – such as models and jigsaws and of course, they also make carpets. I went into one small room where four looms were working. The conditions were very primitive. It isn't easy to dye wool in that situation.'



The United Nations High Commissioner for Refugees estimates that there are presently over ten million refugees worldwide. The greatest concentration of refugees are found in the poorer countries of the South – the countries that can least afford to support them.

MISSIONTALK

ORISSA MISSIONARY TOLD TO LEAVE

ANOTHER of our BMS missionaries in India has been told to leave. Carole Whitmee, who works in Balangir, has responsibility for work amongst women and girls and has been superintendent of the Naba Jyoti Girls' hostel. She has also been a member of the Church of North India finance committee.

She heard at the beginning of April that her resident's permit had not been renewed, and she was expected back in Britain early in May.

Carole Whitmee has served in India since 1965, first of all in Calcutta then in Cuttack, Orissa from 1966 to 1968 and since then in Balangir.

Last year two other BMS missionaries, Joan Smith and Joan Sargent also had to leave Orissa so this further denial of a right to remain in India has reduced our missionary numbers in India to six. No reason has been given for any of the orders to leave.

Enquiries are being made in Delhi by our BMS representative in India and by the Church of North India authorities.

It has just been reported from Bhopal in India that five Roman Catholic missionaries, who have worked in India since the 1930's have applied for Indian citizenship. The five are aged between 60 and 70 years.

AMITY FOUNDATION

THE Amity Foundation held a two day conference on language teaching in Nanjing in March. Attending the meeting were 20 Amity teachers working in twelve institutions of higher learning in Nanjing, Suzhou, Yangzhou and Fuzhou along with some of their Chinese colleagues and invited guests.

Throughout the two days of presentations and discussions, teachers from the US, Canada and the Federal Republic of Germany exchanged ideas and experiences on foreign language teaching in China. Educational experts from Jiangsu and Shanghai spoke on reforms in China's higher education and on foreign language teaching.

Representatives from several schools commented favourably on Amity teachers' enthusiasm and hard work. The teachers expressed their wish, in the next term, their second in the Amity programme, to continue to work diligently to fulfill their teaching responsibilities so making a contribution to China's higher education goals and to strengthening their friendship with the Chinese people.

The BMS, along with other mission agencies in Britain is supporting six English language teachers who will be starting work with Amity in China in August this year.

MISSIONARY AUCTIONS

WALLINGTON Missionary Auctions raised nearly £3,000 for the Baptist Missionary Society last year. But according to one spokesman the real figure should be something like £10,000.

'Some churches ask that money raised from sales should be returned to them,' he said. 'They then send it to the Society as part of their general giving.'

If any church or individual has articles that could be sold — antique furniture, silver or plated goods, coins, jewellery, copper, brass, oil paintings, cut glass, antique books, postcards, porcelain, cutlery, musical instruments — please get in touch with Wallington Missionary Auctions, 20 Dalmeny Road, Carshalton, Surrey SM5 4PP (telephone 01-647 8437). Don't forget to mention that you would like to give the proceeds to the BMS.

Future auctions will be held:

June	19-20
Sept	25-26
Nov	6- 7
Dec	4- 5

DIRECTOR OF MUSIC

GEORGE and Jo Wieland recently participated in a youth congress involving all the Baptist churches of Rondonia, except those in Porto Velho.

'One of the regular features of these occasions is a music festival, including a competition for original songs,' writes George.

'We sang one that I'd written, and it won, which was gratifying as it indicated that, musically at least, we were on the wave length of the young people. They also elected me onto the organizing council of the youth work as 'Director of Music'.

'Ironically, our church must be one of the worst off in the state for music! We have no piano or organ and it seems that I'm the only one who can play guitar for the singing! I'm trying to teach someone else, though, and we also hope to get a singing group together soon. This year's Youth Congress (Nov) is to be held here, so that will give us plenty of work later in the year.'

OPEN DAY

THE banner waving and cheers outside BMS headquarters one Wednesday in April caused quite a few heads to turn in surprised curiosity. As the Mission House fire-bell rang on, most of the staff and 25 or so visitors poured into Gloucester Place to welcome Roland Gibbins and Chris Burnett at the end of their marathon sponsored walk for the BMS.

'It's been a wonderful experience,' said Roland. 'I can recommend it to you all.'

Roland Gibbins walked the 172 miles from Mansfield Road Baptist Church, Nottingham and Dr Chris Burnett, who is a BMS missionary in training, joined him for the last part of the trek.

'We called at every church we promised to visit on the journey and a few more besides,' he said. 'And they all seem to have a great deal of hope for the future.'

Chris Burnett said that he had sensed a new mood within the denomination. 'Even the smallest churches seem to be growing, in fact in many ways the smaller churches seem to be stronger. 'Everywhere we went we saw signs of growth and were told of baptisms. Everyone was bubbling over with the new life.'

The two walkers appear to have missed most of the bad weather on the journey. 'Until Monday I had only worn my water-proofs for half an hour,' Roland Gibbins said. 'I always seemed to arrive at a place of shelter just when it began to rain. I expect that I shall have aching feet for several weeks, but when I woke up this morning I felt very sad that it was the last day. It has been a wonderful experience, and I have made a friend for life in Chris Burnett. We have shared so much. He could not have been a better companion.'

The two walkers have been sponsored by folk in the different churches on the way and they expect that over £1,500 will be forwarded to the BMS in due course. But they did present two cheques personally to the Rev Reg Harvey, BMS General Secretary. Dr Chris Burnett had brought one from St Andrew's Hall missionary training college at Selly Oak, where he is preparing for overseas service. It was made up of gifts from people of 25 different nationalities. The other cheque was from the small Northamptonshire church of Walgrave which is celebrating its 200th anniversary this year. Each of its 15 members had contributed.

From time to time the two walkers were joined by young people from the different churches, who also were sponsored.

For the 25 visitors, from Derby and Brighton, the arrival of the walkers was a fitting climax to their day at Mission House.

'We've had a wonderful day,' they said. 'It is interesting to see everything under one roof. We are surprised to see how modern and cheerful everything is. Everyone seems to be so happy at work. We are very impressed. We're going back home to tell everyone about it.'

The visitors to the second Open Day at Mission House, had the opportunity to see each of the departments at work and to learn about the Society's involvement with the churches overseas.

'A lot of work goes on at Mission House all the time,' Reg Harvey told them. 'Our missionary task force is four times the size of Mission House staff, and on top of that we have to relate to the national churches in other countries. Nevertheless we are only scratching the surface of what needs to be done, because we are convinced that life in all its fulness can only be discovered in Jesus Christ.'

Mr Harvey told the visitors that it was highly likely that the BMS would be looking for workers to go into two other countries. 'We should add China to our list of countries right now,' he said. 'We have recently joined other societies in advertising for Christian teachers to go to that country. We are helping to support financially the six who have been chosen and when they go in August of this year we shall again have Christian workers in China.'

Another Open Day is planned for later in the year.

From the Annual Meeting

THE BMS still has a unique role to play in the world according to General Secretary the Rev Reg Harvey when he spoke to the Annual Members' meeting.

'The BMS is a God guided missionary society. Mission is dynamic and the patterns of yesterday may not apply today. Life is not static and the BMS cannot be static.'

'What then lies ahead? In the Annual Report we have noted how in some areas the doors are closing against us and we have to be honest about the countries in which we work and about the people with whom we work.'

'Is there a place for a world aimed mission, when in Britain we are faced with being a multi-racial and multi-cultural society. We believe that God is saying "Yes".'

'In the whole family of mankind there are men and women, a huge proportion of them are young people and children, and all of whom are able to find life in all its fullness in Jesus Christ. The majority of them are looking for a satisfying faith. They don't wish to inherit added western materialism. They are seeking something worthwhile and the Church has a responsibility to help them find it. So the world-wide church and the missionary societies have a unique role to play.'

'It is fashionable today to talk about unreached people. The popular image is of folk who are far off and remote, but there are Christians in every country of the world. The problem so often is the failure of the church to minister to the needs of people as it should and this is just as much true for the church in Britain as in Brazil.'

'In some places of course there are just not enough Christians for the task. So the BMS has both the opportunity and the call of God to reach out in the name of Jesus Christ.'

'We have opportunities for reaching out from where we are already engaged in mission — reaching out to migrant workers who flock to the cities of Kinshasa, Delhi and São Paulo, or responding to the call for pioneer workers in Brazil, both urban and rural.'

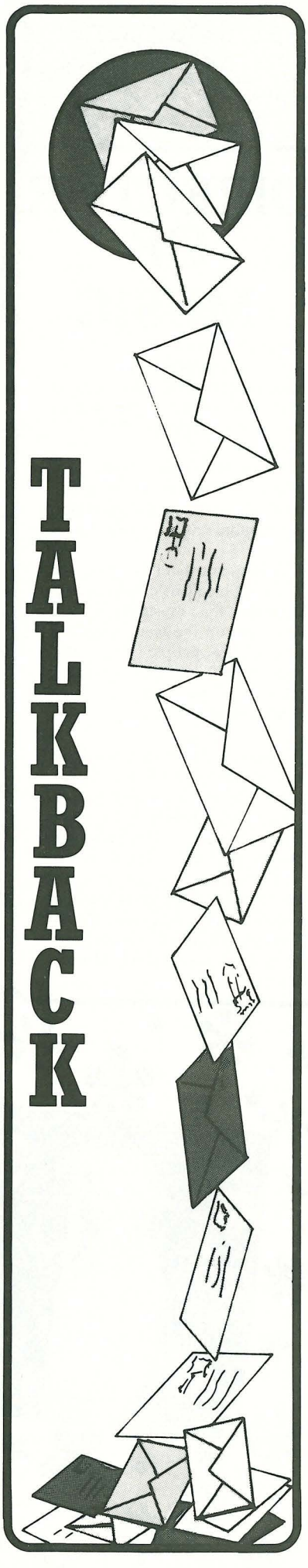
'So in the places where we are already working we are able to share with our partner churches in reaching new people. God has given us rich resources. We are already co-opperating with other mission societies and national Christians which can only be good.'

'Mission is increasingly multi-dimensional. We still have a unique role to play overseas.'

'We also have a receiving role to play, by looking at the gifts we can receive from the overseas churches. We make too many excuses for not using folk from overseas, apart from some of the well known evangelists, in the work of our local churches.'

'At a time when there are more ministerial candidates than ever applying to our colleges perhaps God is challenging us as a Society and as the Baptist unions in Britain, pleading with us to look at the quality of ministry both at home and overseas.'

More Assembly news on page 119.



DISASTER IN LUDHIANA

GOOD FRIDAY was a day of disaster at Ludhiana in the Indian state of Punjab, when 27 people were shot ten of them fatally. Sixteen were admitted to the Christian Hospital, three already dead.

'The medical staff responded magnificently,' writes the Director, Dr Forrest Eggleston. 'I must admit that I felt a personal pride in this that all of the surgeons involved in the operating in general surgery were people whom I have trained. There were eleven or so involved as we were running three operating rooms simultaneously, and our nurses did extremely well at short notice. In fact it was a team effort and no one person should be singled out.'

'I was along in the Nursing Office,' writes Eileen Platts, 'having gone on duty at 7.30 a.m. The night sister came rushing with the news that there were people with gunshot wounds, etc. in Casualty!

'I went running also and found the place full, so came by cycle quickly and called Edna Hyratt and Mr Git Chand and both came and I then called in at the nurses' hostel and asked off-duty nurses to come.

'They were magnificent. I never saw all work together so beautifully. Many had surgery with three theatres going at once. Two of the casualties had bullets in their arms and another with a bullet in the thigh (the thigh chap is aged 80, an ex-army man and he told me today he'd learnt in the army what to do so he put one finger in, then two fingers and removed the bullet!).

All the patients were very grateful and are grateful for all that's been done. We do praise the Lord for enabling us to work together to His glory.

In Ludhiana, Easter Day always begins with the sunrise service but this year there was a special sense of the Lord's resurrection power even in the centre of an area which is so full of violence. There was an added bonus this year in the fact that those who got up really early also saw Halley's comet.

From Joyce Green

READING Mrs D M Acton's letter in the *Missionary Herald* (February) made me wonder how many of us in Britain have realised how much circumstances have changed in the countries where the BMS works — changes which affect the way in which missionaries may work in them. All these countries now have an established church with its own leaders. Missionaries are invited to 'Come over and help' and work in partnership.

Church planting is going on. People are being saved, but the missionaries are no longer seen to be doing it. They are the back-up troops, the teachers, advisers, encouragers, the helpers (1 Cor. 1:28). In Zaire God is using Zairians to win Zairians (something which Dr Stanley Browne said years ago in Yakusu, should be the missionaries' aim) and according to missionaries' prayer letters nationals are winning nationals in other fields. Missionaries are not there to count how many souls they personally have won. Paul himself thanked God that he baptized very few people, saying, 'I was not sent to baptize but to proclaim the gospel' (1 Cor. 1:12).

Another modern problem is the obtaining of visas. Governments have to be satisfied that the missionary coming in is bringing something needful to the country — some skill not yet developed among their own folk — and will not take work from a national. We rejoice that so far Nepal is open in this respect. Here the Christian preaches not by words but by his life. Which is easier, to talk about Christ in a difficult situation, or to 'live Christ'? Which has the greater impact? If we feel that the BMS should be working where there is more need we should pray very seriously about visas for these places.

Mrs Acton also referred to the article by Fred Stainthorpe (*Missionary Herald,* October 1985), which said, 'Too many . . . doctors, teachers and nurses . . . (are) . . . committed to working in institutions. Their time is largely taken up with professional work and they have little time for personal witness or preaching.' I feel this is too sweeping a statement, for in each of the places I visited in Zaire, it was very obvious that these same doctors, teachers and nurses, were witnessing personally, finding opportunities of preaching and teaching in Bible studies for students and women. Prayer preceded operations. Prayer started the day in the hospital chapel or the church, and visits to outlying villages started with a simple Bible message and prayer. Here again the Christlike action spoke more loudly than the perhaps halting attempt at the tribal language.

Mr Stainthorpe's article also explored various reasons for Baptists serving with other missions, putting some blame upon the churches themselves. Here I would agree. Deputation engagements so often follow the old, well-known formula, which draw the older faithfuls, but do not really appeal to the young. Where are the missionary secretaries with vision and imagination, who will plan something to attract young as well as old, that will appeal to the whole family?

Too often a missionary is asked for one Sunday service, allowing a meagre 20-30 minutes in which to inform and inspire, and often giving no opportunity to speak with the children or young people. These are the very people from whom our future missionaries could emerge. It would be good if the missionary could be invited into the Sunday School or Junior Church; into the ordinary meeting of the youth group, or other peer groups in the church, where questions could be asked and answered and there could be a two-way sharing; if more Christian teachers would invite a missionary to an RE lesson or the Christian group in the school; if students would invite them to a CU group. There needs to be less formality and more communication. Mission is exciting, but so often it is made to seem dull and very far away.

It would be so good if every church would adopt a missionary (as many have done), they could then share in the on-going prayer support for new projeccts, new converts, problems and also share in the thrill of seeing prayers answered.

This all comes back to us for we are the BMS. If we are doubtful of our allegiance, who will see its worth? If our interest, our vision, our giving, our prayers wane, the results are felt 'out there'. The BMS is helping people to say 'yes' to Jesus. Let's all say 'yes' to the BMS.

JOYCE RIGDEN GREEN

Leeds

From Irene Masters

JUST before my return to Zaire I enjoyed, just for a few days, being part of the Mission House staff, counting literature to be sent off to various churches.

This gave me the opportunity to get to know some of the staff who work at BMS headquarters. Unfortunately, when home on furlough, we visit BMS HQ for committees, medicals and other official business, which does not give us this opportunity of getting to know some of the people who work so hard 'behind the scenes'.

It certainly gave me a greater insight and appreciation of just how much goes on and by people hardly known to us, and just how much we have to thank them for their hard work, inspiration and talents on our behalf, on behalf of the churches who rely upon their work to keep them informed and up-to-date, and on behalf of the countries who are served and helped by the BMS.

IRENE MASTERS

Bolobo

For Your Prayer Diary

HOME
1-7 June

With an ever increasing vision of world mission, British Baptists through the BMS continue to express their concern for the worldwide family of Christ. Give thanks that all manner of support – prayer, promotional, and financial – is increasing. More people are hearing about how they can be involved overseas through the BMS. More people are realising how we are united through mission. This week, pray for the churches – that their vision for mission might be renewed and strengthened. Pray for all members of Mission House staff as they seek to serve God. Remember Reg Harvey, BMS General Secretary; Andrew Smith, Audio Visual Secretary; David Pountain, Editorial Secretary; Claud Turner, Administrative Secretary; David Martin, Promotion Coordinator; Sue Le Quesne, Promotion Secretary; and Chris Hutt, Financial Secretary, and all members of the staff who work with them.

ZAIRE – PIMU
8-21 June

Like Yakusu, Pimu sees a living expression of the Gospel in a variety of ways. One of the most far reaching is the Medical Director, Adrian Hopkins is the Medical Director, and he also supervises the work of the eye clinics in the area. The Pimu region is very rural. Much emphasis is placed on the importance of community health through preventive medicine. Pray for Dr Nzongo – the Nursing School Director; Cheryl Trundle, Brenda Earl and Yvonne Errington – all BMS nurses working at the hospital. This year, several nursing students have had to leave due to lack of funds. Please remember them, and the financial situation in the area.

A school for catechists – village church workers – has opened in Pimu and 12 new candidates are in training. Pray for Pastor Bombimbo who is in charge of the school – and of church work in Pimu district. Remember, too, the work of local pastors who carry a tremendous responsibility.

BRAZIL – SÃO PAULO
22-28 June

São Paulo is one of Brazil's rapidly growing cities. 13 million people live and work in the city. The State of São Paulo is one of contrasts, where poverty and wealth, starvation and excess, exist side by side. In this State of extremes, Baptist work continues to grow. The São Paulo Baptist Convention set a goal of an increase of 1,000 churches in 10 years. Pray for Ozorio Machado, full time secretary of the São Paulo area association. Pray for Frank and Dorothy Vaughan who work among the poor people in the slums of Diadema. David and Sonia Jackson, Martin and Kathie Hewitt, and Margaret Swires are undergoing language study in Brazil, in preparation for work next year. John and Valerie Furmage are House Parents in the Hostel for missionary children.

INDIA – CALCUTTA, 24 PARGANAS, SERAMPORE AND BISHNUPUR
29 June-5 July

India – the country which saw the beginning of BMS work – is fast becoming a closed field for missionaries. Recent denials of the right to stay mean that only six BMS personnel remain in India. However, the national church is strong and growing. Calcutta is perhaps best known because of the work of Mother Theresa. Pray for the homeless and hopeless people who live on its streets. Pray for the churches in Calcutta, that they might be able to respond to the many needs around them. Remember the Council of Baptist Churches of North India, and Mr John Peacock, the Secretary for Missionary Affairs. Pray for the smaller rural churches in the 24 Parganas district. Pray for the educational work organised by the church – the Shiksha Sangha Boys' School, Girls' High School and Teachers' Training College. Pray for Serampore College which carries on the fine tradition of theological training associated with the University, and its Principal Rev Dr Sailesh Mukhopadhaya.

MISSIONARY MOVEMENTS

Arrivals

Mrs R Mardell on 8 March from Dhaka, Bangladesh
Rev D and Mrs Grainger and family on 17 March from Curitiba, Brazil

Departures

Miss S Evans on 2 March to Yakusu, Zaire
Mrs M. Parsons on 17 March to Curitiba, Brazil
Rev P and Mrs Goodall on 26 March to Colombo, Sir Lanka

Births

On 17 March, in Zaire, to **Mr and Mrs M. Cranefield,** a son, John Mark Matondo
On 17 March, in Zaire, to **Mr and Mrs S Mantle,** a daughter, Laura Joy

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to end April 86).

Legacies

	£ p
Miss Mabel Green	2,000.00
Miss Violet Goodwin	14,861.40
Mr Henry James	2,055.83
Mrs E E Johnson	7,500.00
Mrs Gladys Hettie Pullin	250.00
Miss G M R Thomas	3,000.00
Miss Ethel Toller	140.00
Mrs M E M Tomkins	589.41

General Work

Anon: £25.00; Anon: £2.00; Cymro: £40.00; Anon: 50p; FAE Aberdeen: £10.

Where are we going?

IT was the future direction of BMS work that concerned the Rev Angus MacNeill, Overseas Secretary, when he addressed the Annual Members' Meeting at the Baptist Assembly in London.

'Where are we going?' he asked. 'In Sri Lanka we have been asked to increase our number of missionary couples from two to three. The extra couple would co-ordinate the leadership training programme of the church.

'In Jamaica we are well on the way to finding a tutor for the United Theological College of the West Indies.

'For Angola, Colin Pavitt is about to leave for a period of language study in Portugal before taking up duties in Luanda working with the Evangelical Baptist Church in Angola.

'In Brazil, this year, we shall make a careful review of our work in five states in order to see whether we are now ready to accept the invitation to work in other states. Five years ago we received such an invitation, but we felt that we were not adequately responding to those states in which we already worked. 'So these invitations were put on "hold", so to speak, for review in five years time. That time has now come.'

Mr MacNeill went on to talk about the possibility of working in new countries.

'After talking with French Baptists in March of this year, we have received an invitation to be involved with the Federation of Baptist Evangelical Churches in pioneering work. We would be working with Baptists from New Zealand, Australia and the United States. This invitation has to be discussed at our next General Committee meeting in June.

'I shall be going China in May and have the opportunity to visit the north and central part of China. I have also received an invitation from Xian in Shenshi province to see the hospital there which was once run by the BMS. The hospital has been wondering what kind of relationship we can have with it. The visit will also help us to explore what positive Christian contribution can be made through the Amity Foundation.

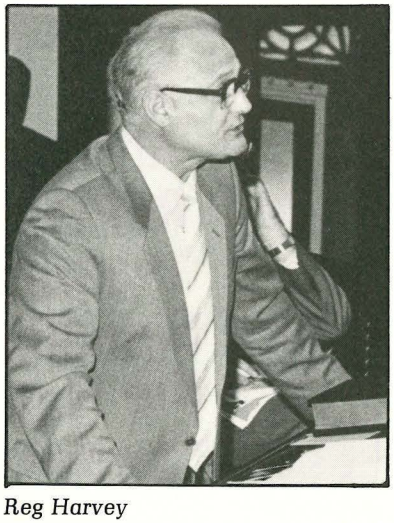
'We are also talking with other Baptist mission agencies about the possibility of work elsewhere. In particular my visit to the Far East may lead to some new BMS work there.

'In South America opportunities are fast looming large for us.

'This is all stimulating news and we should be grateful to God for the response we have already received in people and in finance. Last year we appealed for 41 new missionaries. So far 21 people have already come forward and been accepted. Others will be coming before the Candidate Board in the near future.

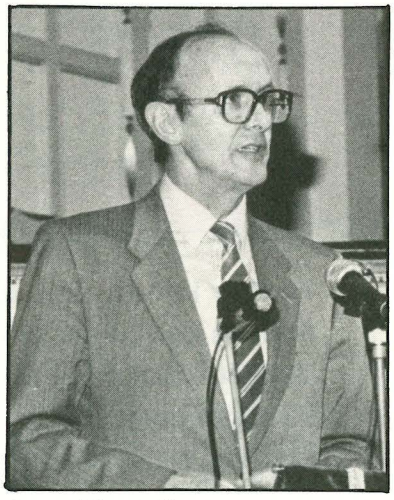
'There is still a big area for us to explore in terms of the world wide mission of the church. As we give and as we go, how also do we receive? How do we stimulate each other in the task of the mission of Jesus Christ, the Lord of Life?

'Our prayer is that all the churches represented here today at this Annual Members' meeting will go along the way with us.'



Reg Harvey

Presenting the Annual Report



Angus MacNeill

Bishop Mohanty addressing the meeting

NOTICE BOARD

'CARIBBEAN CHALLENGE' BMS WOMEN'S PROJECT 1986/87

To raise £25,500 for the training of leaders and Pastors in Trinidad and Jamaica.

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Miss S Le Quesne

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23-25 September 1986
High Leigh, Hoddesdon

Speakers
Rev David Coffey
Rev Tom Rogers
Mrs Gill Wotton

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Women's Department
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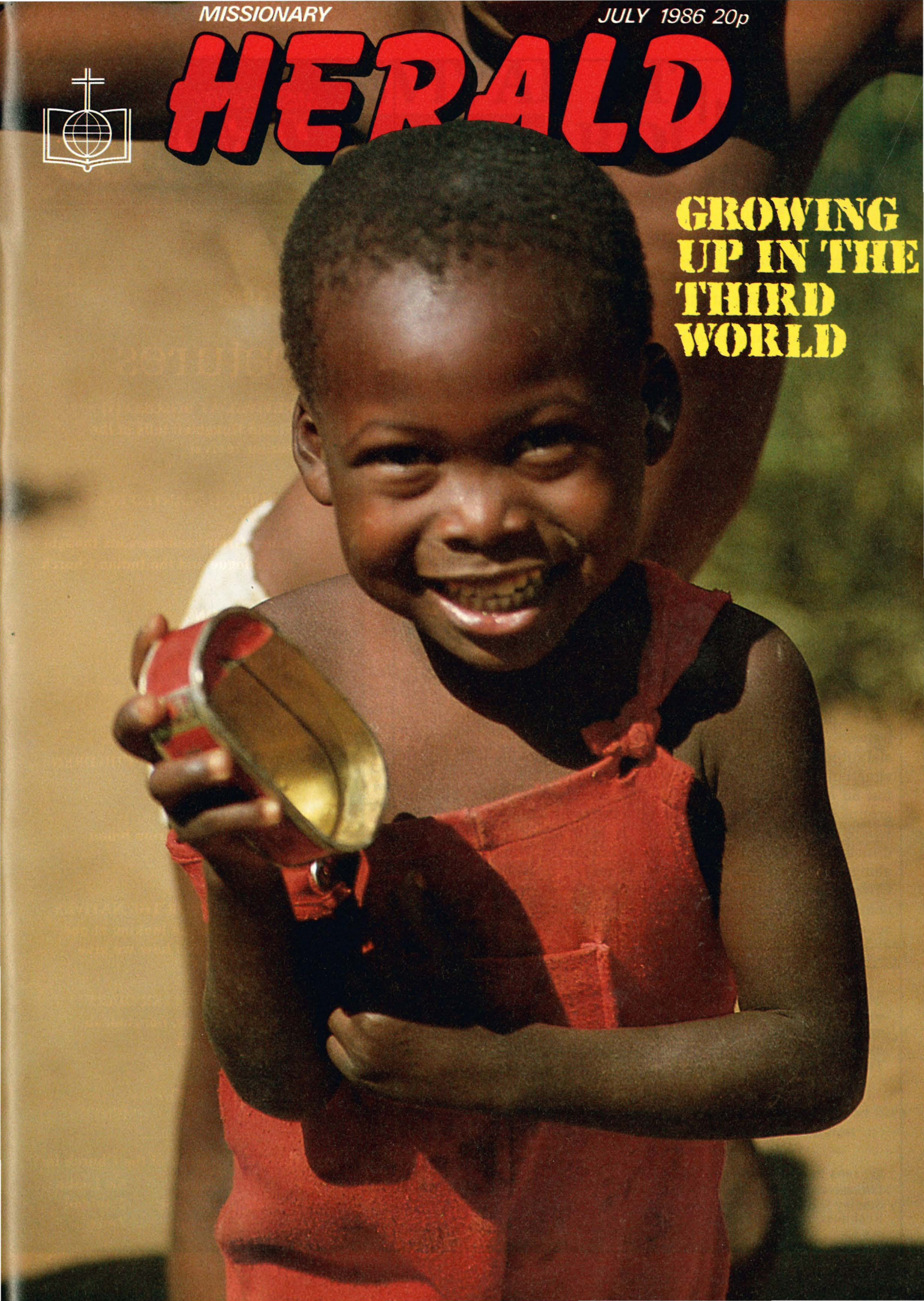
MISSIONARY JULY 1986 20p

HERALD

GROWING UP IN THE THIRD WORLD



Editorial Comment

HOW much do we really see when we travel overseas? Certainly a short visit of two or three weeks does not make anyone into an expert on a particular situation as correspondents to this magazine have often pointed out. There is no time to learn a language, never mind an opportunity to soak up the culture of a people.

We can't get away from the fact that we see situations through our own eyes. When we arrive in another country, we have particular prejudices, certain standards, and very real expectations of what we are going to find. We look, we see something which appears familiar, and then we think we understand, but the reality may be something completely different. Not until we have lived and worked in another culture for a very long time do we even begin to get some real insight into the way local people think.

So does this mean that it is wrong to publish anything written by those making short visits to our BMS related countries? Now that we have adopted the policy of giving members of our British Baptist family the opportunity of seeing, at first hand, some of our work overseas it is surely right that they should be able to share their point of 'view' with the rest of us.

At the moment we are printing a series of articles written by those who were members of the party that visited India at the end of last year. This month James Grote concludes his article on dialogue between Christians and members of other religions — a controversial subject in the eyes of some. He is obviously looking at the Indian situation from the point of view of a Baptist minister in Britain, who has an experience of 'dialogue' with members of other religious groups in this country. 'But not quite the same situation as in India, where the Christian community is in a minority,' comes the criticism. Maybe not, but it is one way of looking, which we must set alongside the points of view of others — missionary, national Christian and visitor alike. Only then can we even begin to see the complete picture being put together. But let us not forget that, even so, we are all seeing 'through a glass darkly'.

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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JULY 1986

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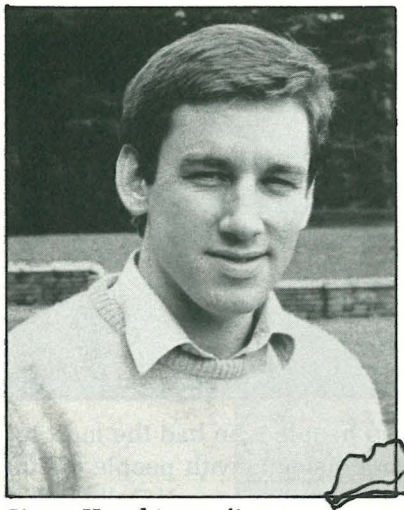
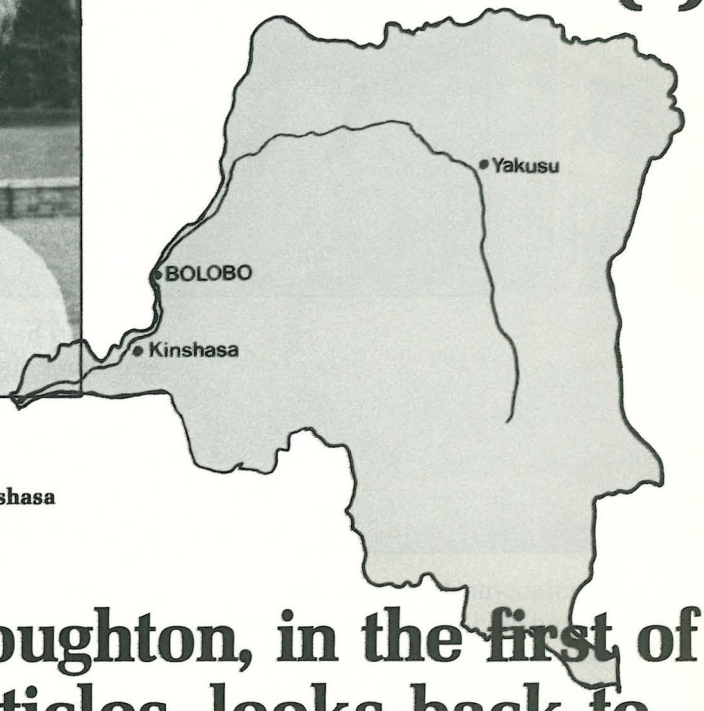
Bangladesh	**Jamaica**	**Trinidad**
Brazil	**Nepal**	**Zaire**

REVIVAL AT BOLOBO (I)





Simon Houghton writes about the revival at Bolobo, Zaire. Bolobo is up river from Kinshasa the capital of Zaire.

Simon Houghton, in the first of three articles, looks back to an earlier revival

JUST over 50 years ago an article entitled 'Revival at Bolobo: A stirring Story of Present Happening in the Heart of Congo' appeared in the BMS publication *Co-workers*. In it the Rev Andrew MacBeath spoke of a powerful move of the Holy Spirit, which was to transform the lives of thousands in an area covering well over 10,000 square miles.

It was a revival born in prayer. Only two years beforehand in 1933, the Rev MacBeath, speaking at a General Committee meeting of the BMS in London, 'expressed his concern at the low spiritual state of the Congo church, at its slow growth in grace and in the knowledge of Jesus Christ, and at the falling away of some of its members'. He intimated his personal resolve to devote himself, during his approaching term of service to an intensive cultivation of the spiritual life of its members and to the effective training of teacher-evangelists. He appealed too for the prayers of the Committee, as he had already done for those of the churches he had visited.

Conversions

That revival was imminent was first suggested by the conversion of a young lad Botendi, employed by the mission as a carpenter. Convicted of his own sinfulness while reading a Bobangi translation of the booklet *Sammy Morns, the Kru boy who sought the fullness of the Holy Spirit*, Botendi got down on his knees and with tears confessed his sins one by one.

Within days the 'new power' had revealed its strength in his daily life. Within weeks, his workmates, though at first suspicious of the new conscientiousness he demonstrated at the job, were likewise on their knees, confessing their determination to have done with 'dishonesty, theft, half-measures and all hypocrisy'.

Very quickly the movement spread through to the hospitals, its workshops, the boys' school and the training school for teachers-evangelists.

It was well nigh impossible for the missionaries to keep track of the number whose lives were being touched and transformed by this move of God's Spirit. The church building was no longer able to contain the flood of people arriving from Bolobo and surrounding villages for the daily services. The services themselves buzzed with a new air of excitement. Pastors preached with new authority. Prayers were voiced with new expectancy.

A new consciousness of sin and a realization of its consequences brought confessions from both young and old alike. Stolen goods were returned and debts paid up. Fetishes and charms of every description were brought forward to be burned. Conflicts were resolved, difference reconciled and divisions healed. Prayer meetings started up in many homes. Hundreds began attending Bible instruction classes. Innumerable were those who took off into the district in all directions 'filled with missionary zeal' to tell a good news which they simply could not keep to themselves.

Buildings too small

Within months the revival had spread both upriver to the Banunu people, and inland to the Batende and Basengele.

Months later, the Rev Tyrrel, while travelling throughout the region, found 'church buildings too small for the congregations; village evangelists overwhelmed by the number of new converts seeking to be instructed; fetishes thrown away, palm-wine drinking given up by many and polygamy on the decrease'. Almost everywhere he found a new concern for the things of God.

For the native church which had never before seen a movement towards Christianity on such a scale, these days of revival brought welcome change and a new challenge.

Undoubtedly 'the church was in sore need of purifying, the love of many had grown cold and deceit and hypocrisy abounded'.

Many prodigals had now returned from the far country to express a new devotion to their Lord.

But . . . 'will the fruits of this revival prove lasting'?

Time must show of course.

A CHURCH PLANTED IN

James Grote continues his thoughts on dialogue and the Indian Church

THE two people who had the most to say about dialogue with people of other faiths were the Bishops of Delhi and Cuttack, and they were both open minded towards it though the Bishop of Delhi welcomed it more. Not surprisingly then, the most Indian Christian Church was found on the College campus at Serampore, one of the most influential 'think-tanks' of the Church of North India.

We attended the mid-day prayers of intercession. We took our shoes off to enter the chapel, we sat on mats, around the walls there was a pattern similar to the dome structure of a mosque, on the communion table, which was just about floor level, Sanskrit letters 'In remembrance' (Sanskrit is the Scriptural language of Hinduism) and the singing was unaccompanied.

Looking at the content of the College library and talking to the Rev Devadas, one of the College tutors, I learnt that the college encourages the study of comparative religion and as part of its ministerial training organized visits to mosques. There is no need to visit a Hindu Temple because the faith is so predominant that every Indian is familiar with it. To illustrate this, walking from one part of the College to another I had to walk round a worshipper who was praying before a small shrine on the roadside.

Rev Devadas pointed out though that the liberal attitude of the College to other faiths is not reflected in the churches to which the students go. He also reiterated the inconsistency and contrast between the churches in the villages and those in the cities.

Reservation

The village churches reflect the Indian culture far more, yet they are most opposed to dialogue. The city churches were more western in style and yet there is the opportunity here for dialogue with moderate Hindus. Any dialogue which does take place seems to be very academic and happens at a level far above all but a few members of the church. Even at this fairly academic level the Church seems to approach dialogue with great reservation.

Within the CNI there is no committee for inter-faith dialogue, this would be dealt with by the evangelism committee and perhaps that betrays the level at which dialogue takes place – under the umbrella of 'evangelism' which is about making people Christian. This seemed to be the underlying attitude of the Church especially in the area where dialogue is most likely to occur, within the Christian schools.

In the school hostels the day always began and ended with prayers and the singing of Christian hymns, though the majority of the children were Hindus. In the schools in Delhi, Cuttack and Bhubaneswar the majority of the children were Hindus but the assemblies which we attended

INDIAN SOIL?

Serampore College

included Christian prayer and hymns, though in Cuttack whether or not you joined in the Christian prayer was optional. In this school, where we as a party were responsible for the morning assembly, we unwittingly made the mistake of including a reading from the Bible, which was too overtly Christian.

Asked if any children had ever been converted, a teacher in Delhi said 'No, but at least we are sowing the seed'. Such commitment to what must be a daunting and laboriously slow task has to be praised, though I would offer it with some reservation especially when the children are paraded into the evening service of a local Baptist church with its non-conformist hymn-sandwich. Even if that was a good opportunity to evangelize, which I would question, I doubt whether that was the best way to do it.

Working Together

Nevertheless, the schools do have to be praised for their non-denominational policy of employing teachers from the many religious traditions of India. Although in all the schools we visited the headmaster or headmistress was Christian, presumably in accordance with the trust deeds of the schools, there was, amongst the staff, a good number of Hindus, Moslems and Sikhs. It seems to me that if dialogue is to take place between the Christian Church and the faiths of India then it will happen in this way, by Hindu, Moslem, Sikh and Christian people working together for a common good, and the schools that we visited were good examples of this.

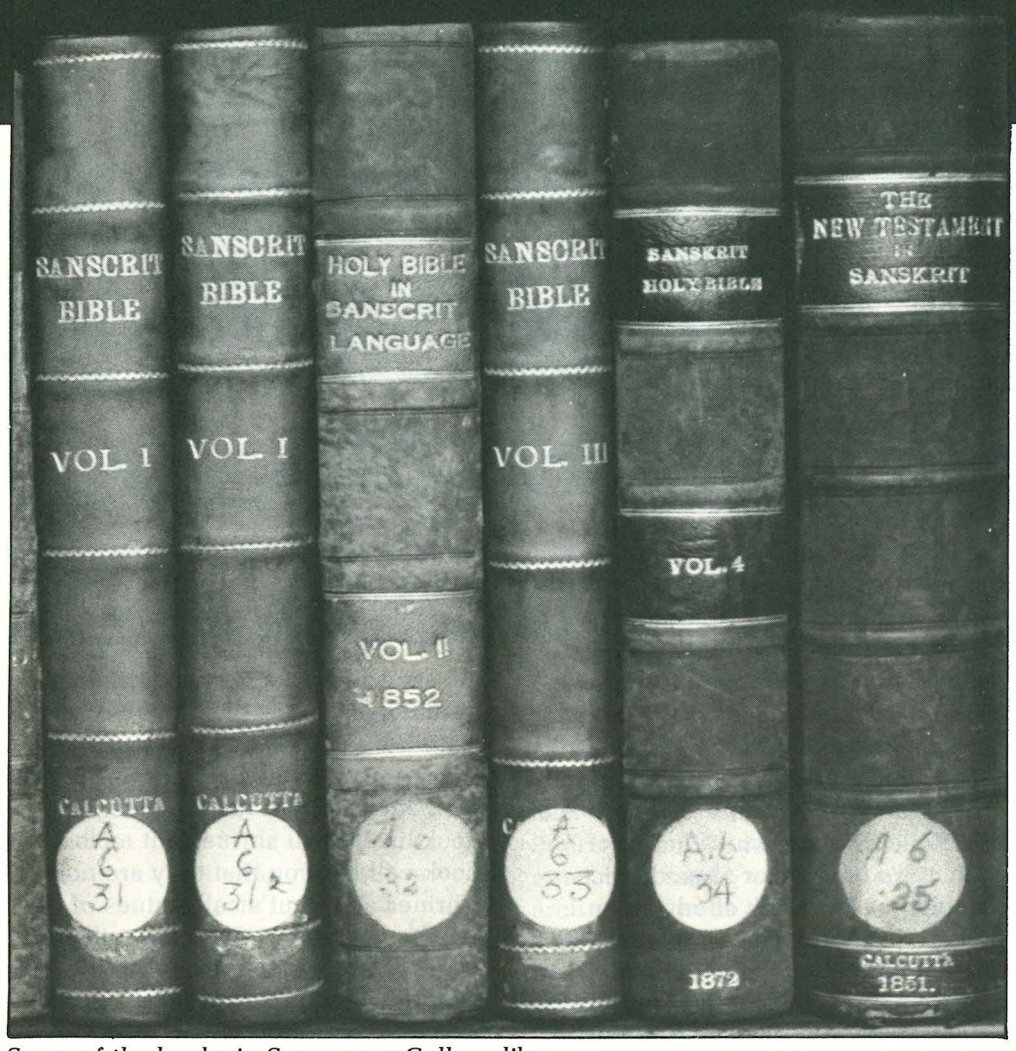
Almost by chance I discovered another example in the Cathedral Relief Service which is organized from the CNI Cathedral Church in Calcutta. Sponsored mainly by British Church organizations, including Christian Aid, the Relief Service works in ten of Calcutta's *bustees*, or slum districts, developing the work of education, health and employment. It employs a staff of 100 people of which only four are Christian. One of them, Hazel Platt, is one of the founders and present director of the work. I spoke to her deputy, who came from a Moslem background but claimed that she was a Christian, a Hindu, a Moslem and a Sikh. I wonder whether she had read the writings of M K Gandhi? This was by far the most impressive example of dialogue, possibly because it did not necessarily involve words at all. It was about doing things together and it is action, not words, that bring people together.

Words, for most people, are perhaps the worst means through which dialogue is created. This goes some way to explaining an observation which the Bishops of Delhi and Cuttack made when they said that the Roman Catholic Church was further forward in dialogue with other faiths than the Protestant Churches. They suggested that the reason for this was that the symbolic and sacramental nature of the Catholic worship gave it an affinity with Hindus which is lacking in the word orientated worship of, especially, the Non-conformist traditions. So it is, the Bishop of Cuttack pointed out, that if you go to some towns and villages of Kerala State you will see from time to time what look like Hindu shrines but a closer look will tell you that they are not shrines at all but small statues of the Madunna. Roman Catholics will stop and pray and bow their head just as a Hindu would in front of a shrine.

It is true that words, for most people, are the worst means through which dialogue is created. Yet, for those who are gifted in their use, they are important and have proved to be so in the intellectual and philosophical movements of Sri Aurobindo and Mahatma Gandhi who have, from their Hindu backgrounds, created areas of dialogue in which they have given to Christianity something of their own tradition and received from our faith something to inspire theirs — the practice of yoga is one example.

Nervousness

Apart from the two Bishops I met though, I sensed a great nervousness among Christian leaders and churches to enter into dialogue with other faiths. The Indian Christian who questioned me on my sermon implied that dialogue with a believer in another faith meant betraying your own. But respect for a fellow human being does not imply a lack of self-respect.



Some of the books in Serampore College library

Similarly self-respect and faithfulness to one's own beliefs is not expressed in condemnations of someone who believes something different. Admittedly there are situations in India, particularly in the rural areas, where the practice of a religious tradition has to be condemned because it is dangerous, but that is not true of all Indian religions or a large part of Hinduism. Yet, I got the feeling that the churches we saw looked on other faiths with great contempt.

In a paper on the subject Klaus Kloistermar comments that 'dialogue between Christians and Hindus does not end with the abandonment of either faith or both, it is not about a quarrel to put one over the other, nor is it about being silent for fear of offending the other. Within dialogue a tension between the two people must always be there. Dialogue does not want to change into monologue, it wants to keep the dialogue going and to maintain the identity of both parties.'

Dialogue requires that we are sure of our faith and convinced of what we believe. But, at the same time, it requires humility to recognize that none of us possess the whole truth and that we may be taught something about the Truth from the most unlikely source. We can learn something about our faith from the faith of someone else.

The Bishop of Cuttack told me two stories of how Hinduism had developed as a result of dialogue with Christianity, In Berhampur there is a Hindu Temple called Sat Sun where people sit in rows for worship, they sing hymns and have prayers, readings and even a sermon is preached. In conversations with someone on a train the Bishop learnt that the other person was working for a Hindu group called the Rama Krishna Mission as a preacher, teacher and healer.

A dim image

The need for dialogue from our point of view and theirs is best summed up in the 13th chapter of the Apostle Paul's letter to the church in Corinth. 'What we see now is like a dim image in a mirror; then we shall see face to face. What I know now is only partial; then it will be complete – as complete as God's knowledge of me. Meanwhile these three remain: faith, hope and love; and the greatest of these is love' (1 Cor. 13:12-13).

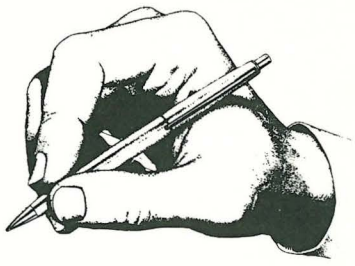
We need not be afraid of dialogue between Christianity and another faith, any more than we need to be afraid of another person of another faith. In Christ's name we are called upon to love the other person, whatever their faith. Perhaps we also ought to remember that the meeting of Christianity and Hinduism or Islam will actually never happen. All that can happen is that one Christian will meet with one Hindu or Moslem, and that is all that dialogue is.

Just like home

'The church is planted in Indian soil . . .

Certainly the part which I saw did not seem to reflect that because it was too much like home and just as frightened as we are of dialogue, if not more so. But perhaps, up until fairly recently, the church could do no other. Independence from Britain came less than 40 years ago and it's only in the last 20 years that the flood of missionaries from the western Church has been halted. The decline of Christian missionaries has cost the Indian Church a great deal, but perhaps that is the price to be paid for planting the Church deeper into the Indian soil. Free of us, the Church may become more truly Indian. But it will have to take its people seriously and that includes the people's faith. The Indian Church will need the courage to enter into dialogue though, of course, it must be . . . rooted in Christ.'

REFLECTIONS



STARTING OFF WITH A BANG!

Robert and Chris Draycott moved at the beginning of the year to Aparecida do Toboada in Mato Grosso, Brazil. The experience didn't begin quite as they imagined!

'Our search for a house was getting rather urgent but the months seemed to pass and by the middle of February it looked like we wouldn't find anything. Robert was already acting as pastor for the church in Aperecida so he went across one day and at the end of a long search came up with this house. A few days later, whilst still in the middle of negotiations over a contract, Bob was travelling to Tres Lagoas with three other Pastors and an Evangelist when an elderly gentleman drove a car right across his path! Their first reaction was one of praise and thanks that no-one had been injured, the second, to try and get out, and their third, horror, when they saw an elderly lady lying on the road just three feet in front of the wheels! She had been flung out of the other car, which itself had disappeared from view. At that point she looked seriously injured.

To cut a long story short, there were many things to give thanks for. It's normal in Brazil when there is an injured party to automatically prosecute the non-injured side. However, the police chief decided to prosecute the driver. The prayers offered at the start of the journey had really been answered! Although a week after the accident some friends informed us that the lady had died, we were delighted to find their information a little premature, and Bob has spoken to her twice since and she is almost fully recovered. The husband now rides his horse around town but we hear he is to get another car. Ironically, he did exactly the same thing at the same spot two years ago, so we shall beware!

A BAPTIST BISHOP WITH WHISTLING EARS!

Bishop D K Mohanty of the Cuttack Diocese in India was trying to convey to the massed Baptist Assembly what real dialogue and relationship means. The Church of North India is a united Protestant Church serving a vast area. Bishop Mohanty likened the joining together of all these various denominations and heritage to an 'arranged Indian marriage'.

'When I was first married, my wife made me a curry,' he said. 'I took a mouthful and my throat began to burn. I had steam coming out of my nose and my ears began to whistle! It was after about six months, that she made a curry that suited both me and her! It is like this with our church. At first there was suspicion and chaos. But you learn to live and work together.'

PLEASE, PLEASE, PLEASE . . .

One of the recurring themes in prayer letters from BMS overseas personnel is the lack of workers to tackle the tremendous job of sharing the whole Gospel with the whole world. In recent weeks we have read,

'At this time our shortage of staff nurses is acute as the drain to the Middle East continues. In a matter of weeks we will be losing about 80 nurses. New people are applying to work here but a constant turnover of staff does not enable us to maintain high standards of nursing care.'

Ann Bothamley, Vellore Hospital, Tamil Nadu, India.

'I'm trying hard to plan school for September – but it's hard. I need to find three teachers. At the moment it looks like the school will have to start later than we have planned as a lot of our own staff won't be returning until mid-September after they have put their own older children into boarding school. At the moment, if we start on time, we'll have 8 classes but only 3 teachers . . . so you can see my problem. It would cheer us up no end if we knew there were more BMS teachers on their way. We do need trained primary teachers.

Ruth Montacute, British School, Kinshasa, Zaire.

SETTING PEOPLE FREE

'As partners in the Gospel that's what we're commissioned to do,' says Joyce Green

ONE of the beautiful sights in Zaire, as one travels along the sandy roads through the forests, is of pulsating clusters of colour wherever there is moisture on the road. Butterflies of many different sizes and colour hover over these patches; it is as if a piece of rainbow has fallen from the sky.

Mingling with these irridescent clouds or skimming across streams are dragonflies. Some can only be perceived by the markings on their transparent wings; in others the wings flash as if set with diamonds. One feels that joy has been made visible and given wings. Yet not long before this, the self-same creatures were like miniature dragons with all the rapacious characteristics such creatures are reputed to have (except that of breathing fire!) crawling in slime at the bottom of a pond or stream.

What urged them to clamber laboriously out of their dark and sheltered environment into a totally different world? We are told that it is an inbuilt instinct which drives them up and out where they become a new creature able to make use of, and enjoy the new glorious elements of light and air. Perhaps you have seen this happen and rejoiced in the emergence of so marvellously different a creation; perhaps you have even seen some that have not struggled free, a thing of crumpled wings bound by dessicated shreds of its former body.

All over the world there are people who are still stuck in the depths where fear, hatred, greed and despair surround them in a gloom deeper than a shadowed pool. They have a yearning for something different but they do not know the way to reach it.

Initiation rites

In Zaire I remember leaving a village to return to the river bank for the journey back to Yakusu by canoe. The people we had been with were very poor, such clothing as they had was very ragged many were ill but were too fearful to venture across the river to the hospital for help. As we walked through the forest we came to a clearing where there were many stones set up, it seems haphazardly, yet it was not a natural formation. All were daubed with blue dye. I was told this was a place where circumcision rites were performed – a boy's initiation into manhood. It was not a place where one would wish to linger, it seemed to hold a brooding menace. It was quiet just then but it was a place where at certain times there would be much noise of drumming to obliterate sounds of human distress.

I remember too, at a riverside market in Bolobo, standing by a stall laid out on the ground where all sorts of strange things were for sale. To me they looked repulsive; who could possibly want to buy them? It was the stall of the local medicine man and these things were charms, cures and medicines. It is common to see people, especially children, with strange things hung about their bodies – shells, bits of bone or dried skin which are worn to keep away evil spirits and to protect them from any sort of harm. Until people discover that these are not needed because the love and sacrifice of Jesus have set them free they are like a dragonfly which has not found its way into the air.

In nature the struggle of the creature to free itself from its old form strengthens

it for life in its new environment. One may be tempted to help a chicken from its shell but it is a mistaken 'kindness'. But this does not seem to be entirely so in spiritual matters.

When Jesus called Lazarus back to life (John 11:39-44), although He had the power to cause the stone to be moved from the tomb, and Lazarus to come out free from the grave clothes, yet He graciously involved the family and friends. 'Take away the stone,' He said. Then when Lazarus stumbled to the entrance, his face covered, his legs and arms bound with the cloths holding the burial spices to his body, Jesus again included the family and friends. 'Loose him — unbind him, and let him go' . . . set him free.

Move the stone

We stand as family and friends for all the present day Lazaruses to whom Jesus is giving new life. We are to 'Move the stone' the stumbling blocks to faith, and when faith is born in them giving new life, we must help to unbind them from old customs, lift away the old habits and superstitions, the fears of spirits and witch doctors, which are like the grave cloths still binding the body and preventing them from stepping out freely in faith.

Mputu, a pharmacist at Kimpese, who was a Christian, when he became very ill found that old ways held him and he turned to consulting a medium who accused a colleague of causing the illness. Mputu also underwent psychic surgery. When none of these things brought healing he was left feeling guilty and condemned. But through the loving counselling of one of our missionary doctors these things were lifted away and he came through to full faith and trust in Christ. Although he died he was at peace and the whole situation was healed.

Our dragonfly cannot live in the new element, air, until it has drawn the air into its body in a new way; only then can it realize its true destiny and in doing so become the embodiment of joy and a reflector of light. For new Christians their life in Christ is sealed by the coming of the Holy Spirit into their lives, bringing peace and joy which are reflected in their appearance.

New freedom

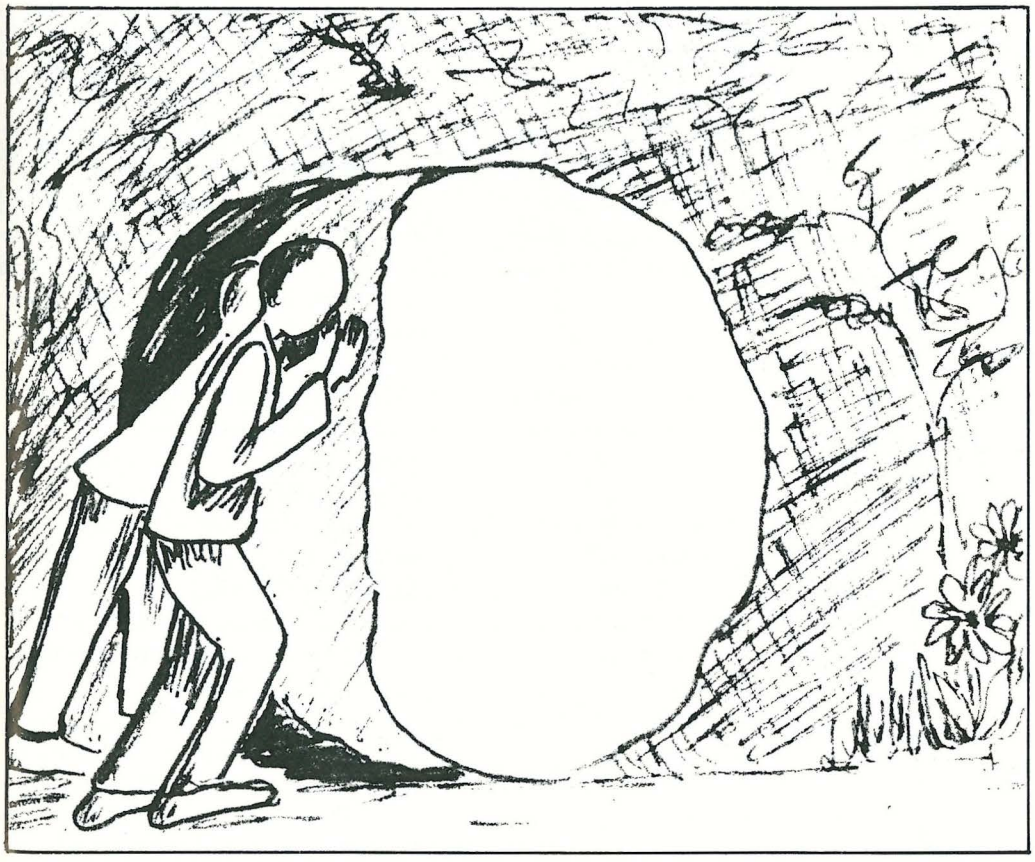
In Bolobo during a Summer Camp there was an outpouring of the Holy Spirit on many people attending which gave them a new freedom to speak out, which changed attitudes and transformed situations. For people came to see the things which were hindering their witness and which had to be stripped away; things which had been stumbling blocks to commitment.

The people across the river from Yakusu where I saw the blue stones have, through the love and concern of Winifred Haddon, Sue Evans and others, come into new freedom. Three years ago there was one small group of believers; now there are three churches at least. I do not know if the stones have gone but they have ceased to be an impediment.

The medicine man in Bolobo whose stall I saw, because of family problems, sought help from the missionaries. He asked for a Bible and started going to church. He has got rid of all the fetishes he used to sell. His new Christian friends helped to 'unbind him and set him free'.

For all these people the words of Psalm 30:11, 12. 'You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, that my heart may sing to you and not be silent.'

As we are partners in the Gospel we share these people's joy. We remember too that we are the 'Body of Christ' and we are commissioned to set people free into 'the glorious liberty of the Children of God' (Rom. 8:21).



Drawing by Joyce Green

Worlds Apar

CHILD OF

CHILDREN IN SRI LANKA

Population – 15 million
Forty per cent are under the age of 14
One out of every three children dies before its first birthday
Only one in five children drinks clean water
One out of every seven children born will die from water-related diseases.

Peter and Margaret Goodall live in Colombo, Sri Lanka, where Peter is the pastor of Cinnamon Gardens Baptist Church. The church is heavily involved in social work. One ministry of the church is a 'Snack Shack' which provides food at low prices for the community. This is used by all sorts of people from beggars and children to those who work nearby.

THE police and the municipal authorities had arrived. The demolition team and machinery had also arrived. Suddenly an infernal noise startled the inhabitants of the shanty town near to Bangalore when, after a tough day's work and a light meal, they had at last been able to get some rest.

The authorities had chosen a good time to demolish these makeshift homes made up of an ill assorted mixture of materials – cardboard boxes, tarred cloth, zinc sheets, plastic, planks of wood. . . . Accused of being squatters, of spoiling the countryside, of giving rise to delinquency, their votes were nevertheless sought after at election time. . . .

Children, women, old folk emerged screaming from their threatened houses, realizing that they would have to flee even further away. Some women desperately and hurriedly gathered together their meagre belongings, pans and bags of rice, while the demolition team advanced systematically razing to the ground everything in its way.

Whilst we protested to the police and began to intervene, a particular incident attracted our attention. One policeman was attacking a mud wall, destroying it little by little. On the other side of the wall there was a young 19 year old woman, pregnant and scared stiff. As the wall gave way, she went into labour.

How were folk, preoccupied in saving both their belongings and their lives, going to help this poor woman? Four women rushed

...Children

THE NIGHT

over, and having unwound half of their saris, they made a kind of screen. An old woman went into this 'room' and shortly afterwards the cry of a baby was heard. The old woman had cut the umbilical cord with her fingernails. A man brought a bucket of water and the women bathed the mother and the child.

We requested the demolition to stop while the child was being born and evacuated. The authorities replied that the poor had babies even on their death beds and anyway it was not possible to stop the machines.

Reduced to a state of powerlessness we went over to the woman ourselves. She was there, among the ruins, among desperate and worried people, serenely holding the baby, wrapped in old rags, a radiant smile on her face. It was the perfect picture for a Christmas card – very close to the 'original' . . .

"He came to his own country, but his own people did not receive him."

He was there, powerless amongst those without power, in the midst of ruin and destruction. But it was clear that He was there, as life face to face with death, as hope face to face with despair, under the features of this child.

Adapted from an article in *Urban Rural Mission Newsletter* – December '85.

Hugo Marquez, President of the Argentinian Baptist Youth, spoke on the role of young people in the church at the recent National Baptist Youth Assembly in Harrow in May.

'Statistics say that in 1980 the number of young people inhabiting the world was 857 million, between 14 and 25 years old.

'In 1990 there will be approximately one billion.

'At present 20 per cent of the world's population are young people – and the main proportion of these are in developing countries.

'The United Nations has said that the key to our future is in the attention paid to young people.'

Gerry and Johan Myhill run a creche for children in Nova Londrina, Brazil. They experience the joys and pains in the often turbulent lives of the children.

'At present we have forty children registered in the creche and we have been surprised by the high rate of turnover, only seven of the above number having been with us from the beginning. The majority are more recent entrants. Because we are taking in the most needy cases, many of the children belonging to abandoned mothers, we find that we are working with a very unstable and unsettled part of society, and this has meant that many of the children, having been with us for only a period of weeks and months, are suddenly whisked away by mothers who have decided to try their fortunes elsewhere, taking the next bus out of town. Unhappily, it is normally the most needy children that are involved and it saddens us when they are taken away like this just when they are beginning to respond to the good treatment and food they are receiving on a regular basis.

'The children are no problem at all. The most recent intake are a group of three brothers who recently lost their mother through a disease called "chagas". This disease is caused by a type of beetle which bites the person and lays its eggs in the wound, these hatching and travelling around the blood stream, eventually lodging in the heart and proving fatal to that person, causing death. This mother died while the family were living in Mato Grosso State. The widowed father decided to move back to Nova Londrina at considerable cost and by the time he brought the children to the creche, they were just skin and bone. Happily they are putting on weight now and have settled in well.

COMMUNITY HEALTH PROGRAMME

Sue Headlam writes from Bangladesh

On a recent field visit into the Hill Tracts, the health worker and I climbed to the top of yet another hill at the end of a five mile walk from Chandraghona. We reached the small tribal primary school and entered.

Our first task was not to vaccinate the school children as I had expected, but to see a pig that had asthma! To my surprise the health worker knew exactly what advice to give and what treatment was necessary. Of course this was essential as pig breeding is the livelihood for many tribal people and to them the pig's health is as important as that of their family. I was far more competent dealing with the school children.

Our Community Health programme is expanding to include more areas of community development. Last year 23,454 mothers and children were seen at our village clinics. The supplementary nutrition scheme now includes a daily packet system. Mothers of malnourished children seen at our weekly village clinics are given a week's supply of high calorie feed prepared for their children in daily packets. It is good to see many children improving with this system.

IMMUNIZATION

A £3.00 course of immunizations could prevent six common childhood diseases which now kill an estimated 5 million children each year and leave 5 million more mentally or physically disabled. Improved vaccines are now available. But creating the demand for immunization is just as important as increasing the supply.

Annual number of child deaths from illnesses which could be prevented by immunization:

India	1,269,000	Philippines	83,000	Sudan	59,000
Pakistan	361,000	Brazil	80,000	Afghanistan	49,000
Bangladesh	361,000	Burma	79,000	Iran	45,000
Indonesia	352,000	Thailand	78,000	Algeria	43,000
Nigeria	303,000	Viet Nam	77,000	Morocco	36,000
Mexico	107,000	Kenya	61,000	Turkey	29,000
Ethiopia	101,000	Egypt	61,000	Colombia	29,000
Zaire	85,000	South Africa	60,000	Tanzania	19,000

ORAL REHYDRATION

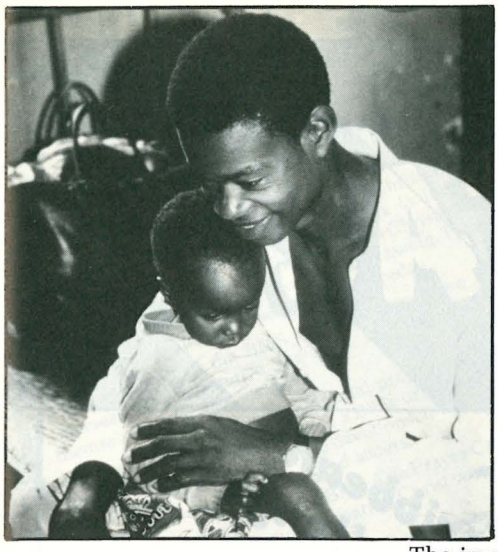
Almost 5 million young children die each year from the dehydration caused by diarrhoea. Previously, dehydration could only be treated by expensive intravenous therapy. Now it can be prevented or treated by parents in the child's own home — using either a 7p sachet of oral rehydration salts or a home-made mixture of sugar, salt and water in the right proportions.

Annual number of child deaths from diarrhoeal dehydration

India	1,860,000	Egypt	59,000
Bangladesh	251,000	Sudan	53,000
Pakistan	240,000	South Africa	34,000
Nigeria	215,000	Thailand	15,000
Indonesia	153,000	Viet Nam	16,000
Ethiopia	112,000	Iran	45,000
Brazil	109,000	Afghanistan	30,000
Zaire	94,000	Colombia	50,000
Mexico	62,000	Tanzania	52,000
Kenya	90,000	Morocco	27,000
Burma	63,000	Algeria	18,000
Philippines	59,000	Turkey	28,000

Suzanne Roberts, a doctor at the clinic in Ruhea, Bangladesh, deals extensively with children. The experience of a developing country leads her to ask searching questions on poverty and freedom.

'Malnutrition still plays a big part in many of the childhood illnesses we see; malnutrition caused by a mixture of no buying power even when food is available; unfortunate practices in infant feeding, and a lack of understanding of the proper treatment of the frequent and debilitating attacks of diarrhoea when all food is stopped although often the main cause of the diarrhoea is malnutrition itself. Children also die of diseases curable elsewhere. It is hard to explain to parents that we can help but not cure their child, knowing the facilities available in the UK. But it is very important to try and prevent the further disaster of loving parents searching desperately and at great cost for better treatment. The result is still a dead child but also a family crippled by debt with no money to feed the surviving children. We have celebrated freedom from Pakistan, but where is freedom from grinding poverty, hunger, the pain of seeing your children die? Please go on praying, not only for individual people and situations but also for all the complex factors affecting poverty and disease, for all governments and agencies involved.'



Third world children may lack many things, but not love. Everywhere you see them being cuddled, carried and cared for by parents, older brothers and sisters and other adults

Roy and Margaret Deller left Britain last year to work in Brazil. One of the first impressions they gained of their new home was the care given to children by the church.

'Given the great contrasts which this country presents between rich and the poor, we are more than conscious of the amount needed to be done in the area of social activity as well as evangelization but have been very encouraged by some of the things that are happening. Just a few hundred yards from our home, the local Methodist Church runs an excellent creche where 150 children are cared for from 7 am to 6 pm receiving three meals per day as well as pre-school education. The children range in age from a few weeks to six years old. The premises are maintained in a spotless condition and the Christian influence on these young lives during the whole of these formative years is considerable.

'In the interior of the State, the Baptist church runs a large orphanage with several hundred children being cared for in family units. Much of the finance for this orphanage comes from the German Baptist churches in Europe who maintain it as a special missionary project providing funds as well as some members of staff.'

BREAST FEEDING

In poor countries, infants who are bottle-fed are two or three times more likely to die in infancy. Promoting breast-feeding is therefore vital for child survival and health. Similarly, lack of information about weaning and young-child feeding is a major cause of malnutrition. Vitamin A deficiency for example, lies behind the deaths of up to a million children a year. With today's knowledge, most parents could prevent this — at an almost negligible cost.

To protect breast feeding and stop the irresponsible promotion of artificial baby milk, many countries have now brought in legislation. Among them:

Argentina	Tunisia	Nicaragua	India
Brazil	Zambia	Sierra Leone	Italy
Denmark	Belgium	Venezeula	Papua New Guinea
Finland	Chile	Zimbabwe	Sri Lanka
Guinea	Egypt	Botswana	Zaire
Indonesia	France	Colombia	
Mozambique	Haiti	Ethiopia	
Peru	Israel	Guatemala	

The importance of education is often stressed. The support of church schools is a high priority for the Baptist Community of the River Zaire. Yet Zairian and British teachers are constantly faced with problems — lack of equipment, corruption, lack of financial resources, etc. All of these problems obviously have a detrimental effect on the children. Annie Horsfall teaches at the secondary school in Kisangani.

'The school term started a fortnight late in September. A seminar about the new experimental system of secondary education should have been held in August, but it actually started two days after the beginning of term, so all secondary schools were closed for the next fortnight to enable teachers to attend the seminar. We always miss a lot of teaching time this term because of public holidays.

'The classes are even larger this year. Only one class has less than 40 pupils and the third year classes have almost 60 in each, making it difficult to use the laboratory where there are only 36 stools. The apparatus I ordered nearly two years ago has not yet arrived, so those repeating the year in the sixth are not doing practical work at the moment in order to reduce the size of the groups to five each. Even this is too large a number as the pupils should be able to work alone and have to do so in the State practical exams.

'The standard goes down from year to year, the pupils coming to us without the necessary basic knowledge of French and without understanding arithmetic. They even divide by ten by long division! Not surprisingly, the State examination results were very disappointing, the majority of those who came to us from other schools failing because they did not work. We hope the results have been a warning to this year's class and that those in September will be better.'

YOUNG PEOPLE IN BMS RELATED COUNTRIES

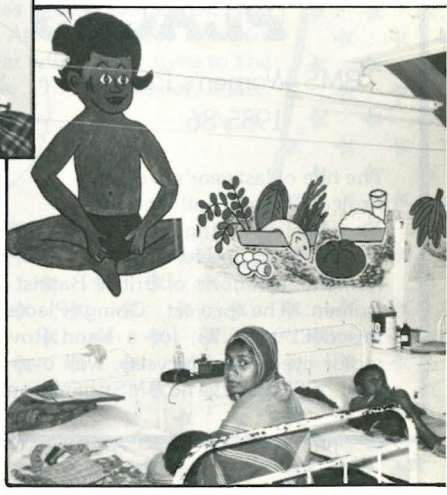
	% Pop aged 5-19 in school	*Infant Mortality per 1,000 live births*
Angola	28	182
Bangladesh	35	
Brazil	52	92
India	42	139
Jamaica	compulsory until 14	7.1
Nepal	71 — primary 14 — secondary	
Sri Lanka	84 to 12 years	37
Trinidad	48	286
Zaire	43	117
United Kingdom	99	13.3

Glenys Walker, who has been teaching in Nepal, found the same problems in her part of the world.

'Many primary school teachers in remote rural areas feel that despite words to the contrary, actions reveal that education has no great priority in the country — especially at the primary level. This year the schools in this district are receiving no allowances apart from salaries — no money for chalk, paper, etc.

'In any school the most important candidates for encouragement are, of course, the children. How does one foster concentration and encourage attention with several rats running around the walls and with flies crawling all over the children? The children's families set little priority on school attendance, so few come every day. In the last week, for instance, reasons for non-attendance have included field work, checking rice-field irrigation, picking wild strawberries, going to the bazaar, watching younger brothers and sisters, going to the hospital and taking messages. The most impressive as far as I was concerned was the need to watch the maize crop and keep bears away.'

Left: A mural on the children's ward wall at Chandraghona depicting a thin child only eating rice



Right: Mural on the wall in the children's ward depicting a healthy child eating a balanced diet.
The murals are used for health education

MISSIONTALK

NEW LIFE CONVENTION

ACCORDING to Gwyn Lewis, the New Life Convention held in north-west Bangladesh in February was 'an overwhelming success'.

'We hoped for a record 500 attenders, expected 100 for counselling, budgeted for £1,000 — all these expectations were more than doubled. There was challenging ministry from two visiting speakers — one Bangladeshi and one Indian, afternoon prayer sessions in small groups of 50; a hastily but well-trained choir drawn from several churches.

'There are so many people to pray for, but we mention only one. Ruby, a blind young woman, who came forward to ask for restoration of her sight. Instead she received a prophecy that she would have a greater ministry than the speaker, who brought the message, though blessed with both his eyes.

'Unknown to the speaker, she has a beautiful singing voice and has sung on local radio. We are now praying that the Lord will use Ruby's voice to bring challenge and blessing to many ears throughout Bangladesh.'

Caribbean Challenge

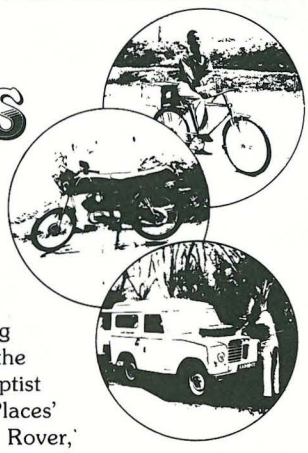
WOMEN'S PROJECT
1986/87
Target £20,500

Expressing unity, love and concern with our Christian family in the Caribbean is the focus of this year's BMS Women's Project, 'Caribbean Challenge'. Baptist women throughout Britain will join in a project providing help for theological training in Trinidad. Both countries are areas of Baptist work in which the BMS participates. The goal of £20,500 is your Caribbean Challenge! Leaflets, background materials and a slide set are available. Write to the BMS Promotion Secretary for more details.

'Rejoicing in hope' was the theme of Bishop Trevor Huddleston's address in the Service of Commissioning for the new President of the Selly Oak Colleges in Birmingham, Martin Conway, on Tuesday, 29 April. The photograph shows Bishop Huddleston, who is Provost of the Colleges, together with the chairman of their council, the Rev Canon George Tolley, as well as Ruth and Martin Conway outside the George Cadbury Hall, with the Vice-President, Chris Lawson, on the left.

GOING PLACES

BMS Women's Project
1985/86



The title of last year's Women's Project is very apt! For today, some pastors in Angola are 'Going Places' more easily thanks to the tremendous efforts of British Baptist women. The project 'Going Places' raised £29,596.75, for a Land Rover, motor cycles and bicycles, well over the goal of £20,500! The BMS thanks you all very much!

ASIA PRAYER CARD

Asia has been in the news recently. The troubles in Sri Lanka, the floods in Bangladesh, the reported persecution of Christians in Nepal, the difficulties obtaining residential permits for foreigners in India. For many years, British Baptists have had a special relationship with Christians in these countries through the BMS. The church in Asia is small, but growing. There is much for which to give thanks. There is much for which to intercede.

When speaking to the BMS General Committee in November, Neil McVicar, Overseas Representative for Asia, appealed to British Baptists to commit themselves to prayer for Asia.

So, the BMS is publishing a special prayer card to help focus our attention on these needs. Designed to fit into a Bible or hymnbook, the prayer card will remind us to pray for Asia in our daily devotions. It will stimulate us to realize our unity in Christ with Asian brothers and sisters.

Available in September, the BMS Asia Prayer Card is a means for us to be involved in the worldwide mission of sharing Christ with all people. For copies of the prayer card, please write to the BMS.

FROM GERMANY TO AFRICA

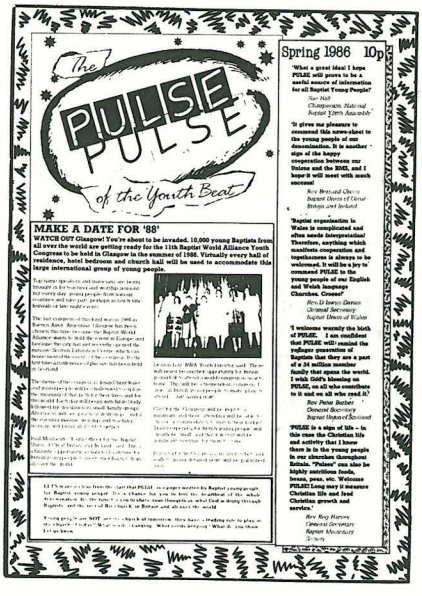
The Associate General Secretary of the European Baptist Mission is to give up his post and go back to Africa as a missionary.

Max Staubli, also director of the EBM work in Africa from the Mission's home office in Bad Homburg, West Germany, felt he ought to return after visiting the Central African Republic in 1985.

'I am very happy the Lord has led me this way,' said Mr Staubli, 'I like my work here in Bad Homburg, but the Lord has led us to this decision. When I was on a trip to the Central African Republic in 1985, I saw the new work which was developing there. We felt we could put to work all our years of experience. We feel that perhaps it is better to send to new places the older, more experienced missionaries rather than the new ones.'

A native of Switzerland, Max and his wife Susy spent 15 years in Cameroon with EBM before taking up his present post in Bad Homburg in 1978.

LOOK! is the monthly paper for children! Through Barney, the **M-TEAM** and true stories children can glimpse some of the variety of work done through the BMS on three continents. Through monthly competitions, activities and Bible Digs, children can learn and experience the meaning of world mission. Does your church subscribe to LOOK?? Only 5p each a month, LOOK is a perfect introduction to the work of the BMS for children!



Have you taken your **PULSE** recently?! **PULSE** is the new magazine for 16-25-year-old Baptists. Coming events, articles, stories and letters will help you keep your finger on the PULSE of the Baptist youthbeat. Produced jointly by the Baptist Unions of Great Britain and Ireland, Scotland, Wales and the BMS, PULSE is an exciting new venture. At 10p a copy, it makes excellent reading. For further information, write to The Editor, PULSE Magazine, 93 Gloucester Place, London W1H 4AA.

NEEDED OVERSEAS TEACHER

Primary teacher needed for the Christian Primary Education Centre, Dhaka, Bangladesh.

If interested please write to the Personnel Secretary.

DATA PROTECTION ACT 1984

The Baptist Missionary Society has registered as a Data User and Computer Bureau. We are only holding information for accounting and mailing purposes. If you wish to make an enquiry about the information we are holding about you, we can supply you with the relevant data on payment of a small fee.

Not an attitude to be encouraged, 'for only

IT WILL DO FOR THE NATIVES

DURING the past year I have been urging Christians to clear out their bookcases. Many of us have bought paperbacks, profited from reading them, then put them on our shelves where they have ceased to help anybody. People in prison are often glad to receive such books. Many have been helped by them and some have come to know the Lord through this ministry.

The response has been encouraging, though patchy. Some people have bought paperbacks. Others have given from their personal and church libraries. All of the books have been passed on to the Prison Christian Fellowship which distributes them in nearby prisons.

I have been glad to help in this way and sometimes humbled by people's glad response. At other times I have been saddened because some have seen it as an opportunity to clear out their old rubbish. Old, backless Bibles and antique hymn books have all been sent to me. They may no longer be any good to the owners but they will do for the prisoners.

Wants Boxes

Many former Zaire missionaries of the 40's and 50's will be reminded of the 'Wants Boxes' which used to be sent to them from time to time. These were collected from churches and Sunday Schools and many useful articles were thus sent for church, school and hospital use. Belgian customs officials were sometimes puzzled by these boxes. They found it hard to understand why people in Britain should wish to send help to Zairians. Missionaries were sometimes puzzled, too. They could not understand why, amid the useful gifts, there should sometimes appear decrepit objects such as nobody could use. The senders must have thought, 'What shall we do with all this jumble? Nobody here can use it. Let's send it to the missionaries. It will do for the natives.'

Such attitudes have occasionally applied to missionaries. 'Mr So-and-so is never going to become a scholar,' said the College Principal.

the best will do,' argues Fred Stainthorpe

'I cannot see him getting his BA. Still, he is useful with his hands. He ought to make a good missionary. They don't need scholarship in Bongoland. He'll do for the natives!'

A well-known comedian once illustrated this attitude while talking about African languages. 'Everybody knows,' he said, 'that such people don't use proper languages. They just shout, squeal and grunt.' The reality is very different, as any foreign missionary will confirm.

African languages, like many others, are often complex in form and structure. It is easy to gain a nodding acquaintance with them but hard to master them, Early missionaries needed not only to be good with their hands but skilled linguists. Only the best was good enough for the natives.

Linguistic Flair

The early history of any missionary society bears witness to the linguistic flair and capacity for sustained toil which some pioneers showed. The rude artisans mastered alphabets, discerned the tonal structure of many languages, reduced them to writing, produced the first grammars, translated the Scriptures, printed the first school books and laid the foundations for national literacy.

Over and above this, many of the pioneers in the early days of African missions spent only a short time at their posts. Illness and danger caused their death before they could consolidate their work. Their lives were not too dear to be laid down for the natives.

Should not overseas missions receive the best? Ought not the cutting edge of the Gospel be wielded by the choicest?

What higher work is there than the founding and nurturing of new churches? We see this principle in the New Testament. Those who established churches in Asia Minor and Europe were also their first theologians. The man who more than anyone roughed it for Christ formulated the theology on which our faith has flourished. Above all, God sent the best He had to become a foreign missionary.

Wasted Talents?

Such considerations should influence our attitude towards the worldwide mission of the Church. Roman Catholics have a high regard for their priesthood. Children are encouraged to take up vocations. Have we the same regard for those who answer God's call? How many aspiring ministers have been subtly persuaded to ignore it because of the pressure of family interests and career prospects? How many missionaries have been dissuaded from their calling by being told that they will thereby be wasting their talents? At home they could develop all their gifts. They would be wasted in Bongoland among the natives!

Most, if not all, missionaries would deny that this has happened to them. No one ever loses out by obeying God. On the lowest level they have found opportunities which might have been denied them at home. The teacher until recently found himself given much more responsibility than he might otherwise have had. The doctor and nurse were given far more widespread spheres of work than if they had remained at home. The agriculturalist and engineer become innovators and pioneers in a country's development. The preacher found, and still finds, himself as a 20th century Paul helping a first generation of believers to live Christianly as well as fostering more advanced congregations. No gift is ever wasted. Many latent ones are unmasked and some which never existed see the light of day.

So we never ought to foster the fears of those who feel that their talents may be wasted overseas.

> *Tis honour, highest honour, when*
> *Thou dost deign to use;*
> *Our brightest and our fairest, our*
> *dearest — all are Thine.*

We ought to preach, think and advocate the high privilege of serving God overseas. Nothing is ever too good for the natives.

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For Your Prayer Diary

ACCEPTED CANDIDATES AND PROBATION MISSIONARIES
6-12 July

One year ago, the Rev Reg Harvey General Secretary of the BMS asked British Baptist churches to provide 40 new candidates for overseas work in two years. There are already 25 candidates in training or newly overseas. This month the Candidate Board of the BMS had to break its meeting over two days, in place of the usual one, to see all those who had applied for service. We thank God for all those who are listening out for His call to go overseas and are responding. Pray for all those studying at St. Andrew's Hall, a Baptist College or elsewhere, in preparation for overseas work. Pray for BMS missionary David Grainger who takes on the job of Principal at St Andrew's Hall. One important part of missionary training is language study. Remember all those learning French in Belgium or France, Portuguese in Portugal and Brazil, the African languages in Zaire and Asian languages in Nepal and Bangladesh. Pray for an ever increasing number of people prepared to share the Gospel throughout the world.

BANGLADESH – DHAKA
13-19 July

Dhaka, the capital city of Bangladesh, reflects many absurdities in the life of a developing country. In spite of so many people suffering the effects of poverty, the wealthy districts along with the poorer areas are increasing, Dhaka is also the administrative centre for the Bangladesh Baptist Sangha. Pray this week for those who work at the Headquarters. John and Nan Passmore serve in Dhaka where John is the Dhaka area pastoral superintendent. Nan is on call to teach at CPEC – the Christian Primary Education Centre. Acting as main co-ordinator between London and all BMS personnel in Asia is Neil McVicar. He and his wife Marjorie, who is Secretary of CPEC, also live in Dhaka.

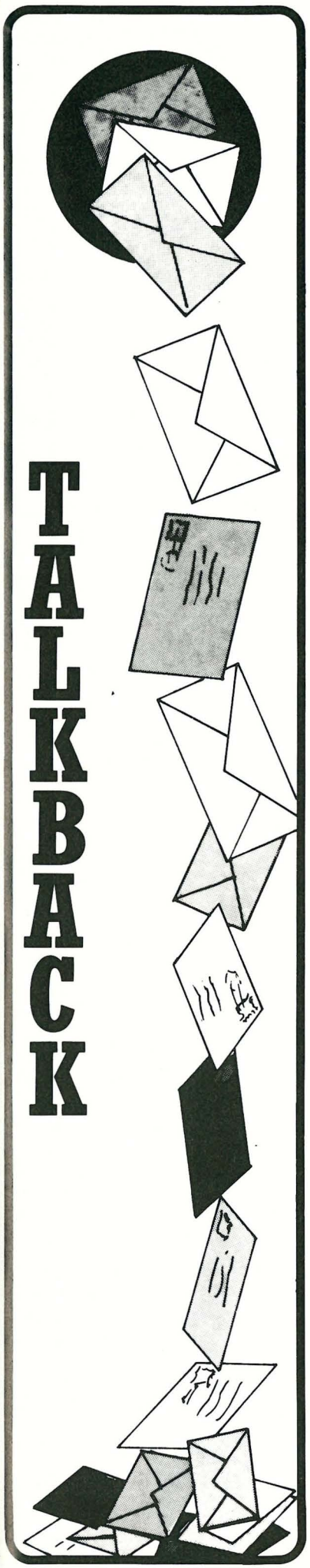
Frank Mardell is the Secretary for Missionary Affairs for Bangladesh. His wife Rose Mary is the Guest House Hostess. Veronica Campbell directs the work of the School for Blind Girls. Remember the College of Christian Theology and its Principal Rev Simon Sircar.

NEPAL – UMN HEALTH SERVICE BOARD
20-26 July

The United Mission to Nepal is involved in all aspects of mission work. Through agriculture, education, technical help, etc., the UMN seeks to meet the needs of the Nepali people. One of the major areas of its ministry is health care. With no developed health scheme, health care is made available to the population through hospitals and clinics. Often people walk great distances to reach these. Kin and Sue Liu work through the BMS at Patan Hospital, where Kin is Laboratory Assistant. Originally from Hong Kong, Kin and Sue are sharing the Gospel with Chinese friends who also live in Nepal. Isobel Strang is a Physiotherapist at Patan Hospital. The Amp Pipal Hospital is the base for Ian and Sally Smith who share their skills as a doctor and nurse. Stuart Little is a dentist and his wife Pirjo a nurse at Tansen Hospital. Pray for all the Dispensary and Community Health Programmes.

ZAIRE – NTONDO
27 July-2 August

Ntondo is a growing village of around 3,000 people beside Lake Tumba in the equatorial region of Zaire. It is in a rural area where spiritism affects everyone. Many people are gripped by superstition and subject to fear. John Mellor went to Ntondo as an agriculturalist. In recent years, John and Rena, his wife, have been involved in direct evangelism to isolated villages. This has been an uphill struggle. Pray for them. Wilma Aitcheson having been on a period of furlough is due to return to nurse at the clinic in Ntondo. Wilma has been administering a Tear Fund Food Project in the village, which helps children receive good nutritious food. Steve Ayres is a short term worker in Ntondo with particular responsibility for maintenance and mechanical work. Remember the agricultural project for clean water now supervised by Tata Loleka and Loimi. Remember, too, the pastors in the region and Cit Mompongo, Regional Secretary.



From Frank Gouthwaite

I HAVE much sympathy with the views expressed by Mrs Acton in February's *Herald*. However I question a few of her attitudes:

i. What is 'the conversion of sinners'? Brazil has more than its share of evangelism. People are exhorted to 'accept Christ'. They appear to do so in large numbers, but would it be right to fill the *Missionary Herald* with such stories when we know that of every hundred who 'accept Christ' only about seven go on to baptism and even fewer to spiritual maturity.

ii. 'Should the BMS revert to the New Testament pattern of mission'? Mrs Acton's definition as 'preaching and church planting' is a reasonable summary of Acts, but it ignores both the fulness of Jesus's mission, echoed in the letters of Paul, and the contemporary social setting.

In the Gospels Jesus insists that we live lives worthy of God's love. Love God above everything and your neighbour as yourself. Is this love shown in adding members to our club? Or is it in treating the wounds of someone who despises us, in feeding the hungry, clothing the naked, visiting the sick and those in prison. Jesus did see His primary task as preaching, but this was validated by His healings and other works and directed more towards making disciples than 'converts'.

Most early Christians were not materially well-off, but they shared what they had and every day the Lord added to their group those who were being saved. Paul urged those who had more than enough to help those, in Jerusalem, who were in need.

There was no great inequality of wealth between the sending church, Antioch, and the places to which Paul, Barnabas and Silas were sent. Today the situation is quite different. Is there a BMS supporting church where the average income of a family with two children is less than £100 a week, or, say £400 a month? In addition such a family has free medical attention, free schooling from 4-16 years of age, and the safety net of unemployment benefit and social security. How can we possibly tell a Brazilian, struggling to keep a wife and six children on £30 a month, suffering very rudimentary health and education services and no social security, that he needs to repent of his sins?

Where is our own repentance? When will we learn that our conversion means equality for the poor, not merely deciding that starving Lazarus should be given a few crumbs and told he needs his soul saving? Unless we engage in social works simply because we love, and not as evangelistic bait, our gospel is hollow.

Mrs Acton correctly observes that people will give generously when acute physical deprivation is evident. Oxfam, Christian Aid and Tear Fund all began as relief agencies. But gradually they came to realise that 'disasters don't just happen'. Disasters happen to vulnerable groups and if a particular group were adequately prepared, disaster would not strike. Jesus cured a few in His earthly ministry. How many diseases and deaths is He preventing today through His missionaries because of latrines, water filters, breast-feeding, early learning, vaccination, vegetables, mosquito eradication programmes, and so on?

iii. God equips us for different tasks — to preach, serve, teach, encourage, share, etc. There are evangelists among us, and perhaps their stories should figure more prominently in the pages of the *Herald* than they do (while avoiding cheap sensationalism). But the Lord has neither equipped me for, nor called me to, that specific task (while I hope at all times to be able to give an account of the faith that is within me). I believe I am called by Him to serve Him by sharing with the poor of the world. As I am faithful in the task He has given me, so He will give the growth. It may not be spectacular, but it will be right.

I am sure that if more offers of service were received from people to whom God has given the gift of evangelism, the BMS would be only too pleased to send them to appropriate situations overseas, but please don't suggest that because I am not a mouth I am not part of Christ's body, and therefore His mission.

FRANK GOUTHWAITE

Brazil

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs D Drysdale and family on 9 April from Kinshasa, Zaire.
Miss B Earl on 9 April from Pimu, Zaire.
Miss Y Errington on 9 April from Pimu, Zaire (holiday).
Rev F Mardell on 16 April from Dhaka, Bangladesh.
Miss J Willis on 24 April from Andhi Khola, Nepal (holiday).
Mr and Mrs C Laver and family on 30 April from Dinajpur, Bangladesh.

Departures

Mr and Mrs R Hoskins on 17 April for Bolobo, Zaire.
Mr and Mrs F Gouthwaite and family on 28 April for Campo Grande, Brazil.

Births

On 10 April, at Wallingford, to **Dr T and Mrs Bulkeley,** a son, Nathan.

Deaths

On 15 April, **Miss Lois Mary Case, BA,** (India: 1924-58).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 20 May 1986).

Legacies

	£ p
Miss Mary W Budd	500.00
Mr Leslie James Crees	17,393.72
Miss Winifred Galsworthy	2,000.00
Frank Illingworth dec'd Trust	36.40
Mrs Minnie Jones	3,319.39
Mr Edward William Lane	400.00
Miss Catherine Anne Lewis	1,000.00
Miss E L Long	1,820.00
Miss Gertrude MacPherson	1,500.00
Thomas Oliver Morgan	500.00
Miss H N Mullis	100.00
Dr G Rutherford	547.58
Miss G M R Thomas	890.72
Miss L R Tilt	158.74

General Work

Anon £15.00; Anon £20.00; FAE Aberdeen £10.00; Cymro £30.00; Peggie £10.00.

Gift and Self-denial

£5.00.

NOTICE BOARD

'CARIBBEAN CHALLENGE' BMS WOMEN'S PROJECT 1986/87

To raise **£20,500** for the training of leaders and Pastors in Trinidad and Jamaica.

Details are available from Miss S Le Quesne

Slides are available. Please book early.

WOMEN'S CONFERENCE (BU/BMS)

23-25 September 1986
High Leigh, Hoddesdon

Speakers
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Rev Tom Rogers
Mrs Gill Wotton

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For Booking Forms and further information contact:

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The Baptist Church House
4 Southampton Row
London WC1B 4AB

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Baptist Missionary Society
93 Gloucester Place
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Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka.

Physiotherapist for Chandraghona Hospital in Bangladesh.

BMS/LBMU AUTUMN RALLY

MONDAY 23 SEPTEMBER

BLOOMSBURY CENTRAL BAPTIST CHAPEL
at 7 pm

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
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MISSIONARY AUGUST 1986 20p

HERALD

25 YEARS OF AGRICULTURAL WORK AT DIPTIPUR

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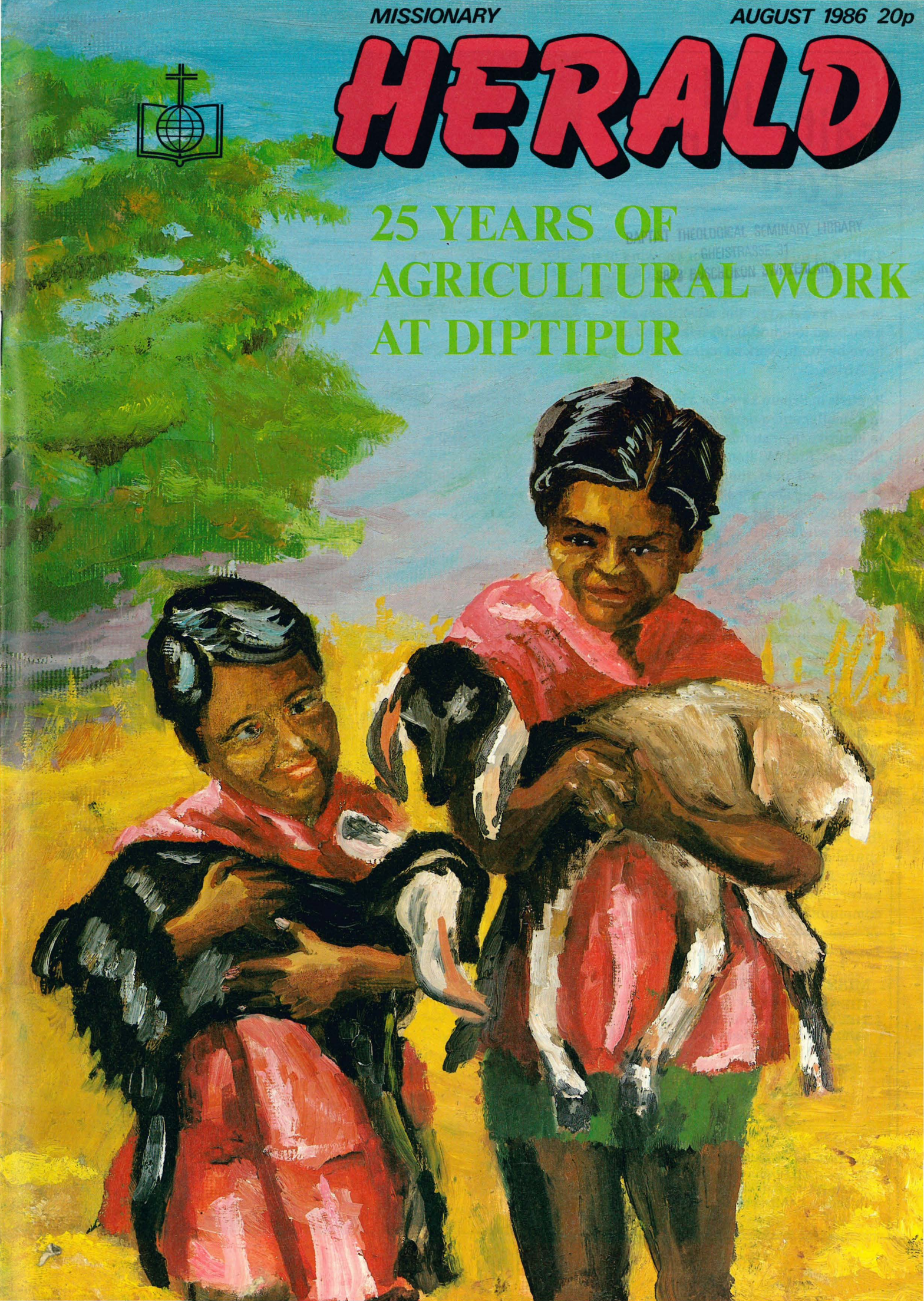

Editorial Comment

THERE is no excuse for not knowing of the dire material needs of so many people in the Third World. If we have tried to hide away from the problem, Bob Geldof and others have placarded it so blatantly before our eyes that even the most insensitive of consciences must surely have been touched. It has been good to see how people, the world over, have begun to work so enthusiastically to raise money for the hungry of Africa.

Baptists in Britain have, for a long time, been involved in helping, albeit in a smaller and quieter way, people in Africa, Asia and South America to improve their standard of living. As far back as the beginnings of the BMS we find William Carey taking an interest in agriculture and botany, and over the years the Society's missionaries have never regarded the sharing of the Gospel as something related merely to the so-called 'spiritual' side of man's nature, but rather as a total concern for the whole person, body, mind and spirit.

Twenty-five years ago, the Baptist Men's Movement founded Operation Agri to support the agricultural work of the BMS by supplying seeds, equipment and technical advice. Two or three years ago this brief was extended to include the wider aspects of rural development. The Society values immensely this particular partnership with the men of the denomination and in this edition of the *Herald* we are printing articles which show how this co-operation is working for the benefit of ordinary people in India, Brazil and Nepal. This kind of work is not to be seen as a response to a headline-hitting emergency, neither is it aid in the sense of giving hand-outs. It is part of a long term effort to help people help themselves. By education, example and the sharing of technical information the love of Christ is being shown in a very practical way.

As usual this August edition of the *Herald* is meant to act as prelude to the joint BMS/Operation Agri Harvest Appeal. We hope that the churches will respond as generously this year as previously, remembering that although this work does not hit the national headlines it is nevertheless quietly helping to improve permanently the lot of many communities which previously knew only poverty and hunger.

MISSIONARY HERALD
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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

AUGUST 1986

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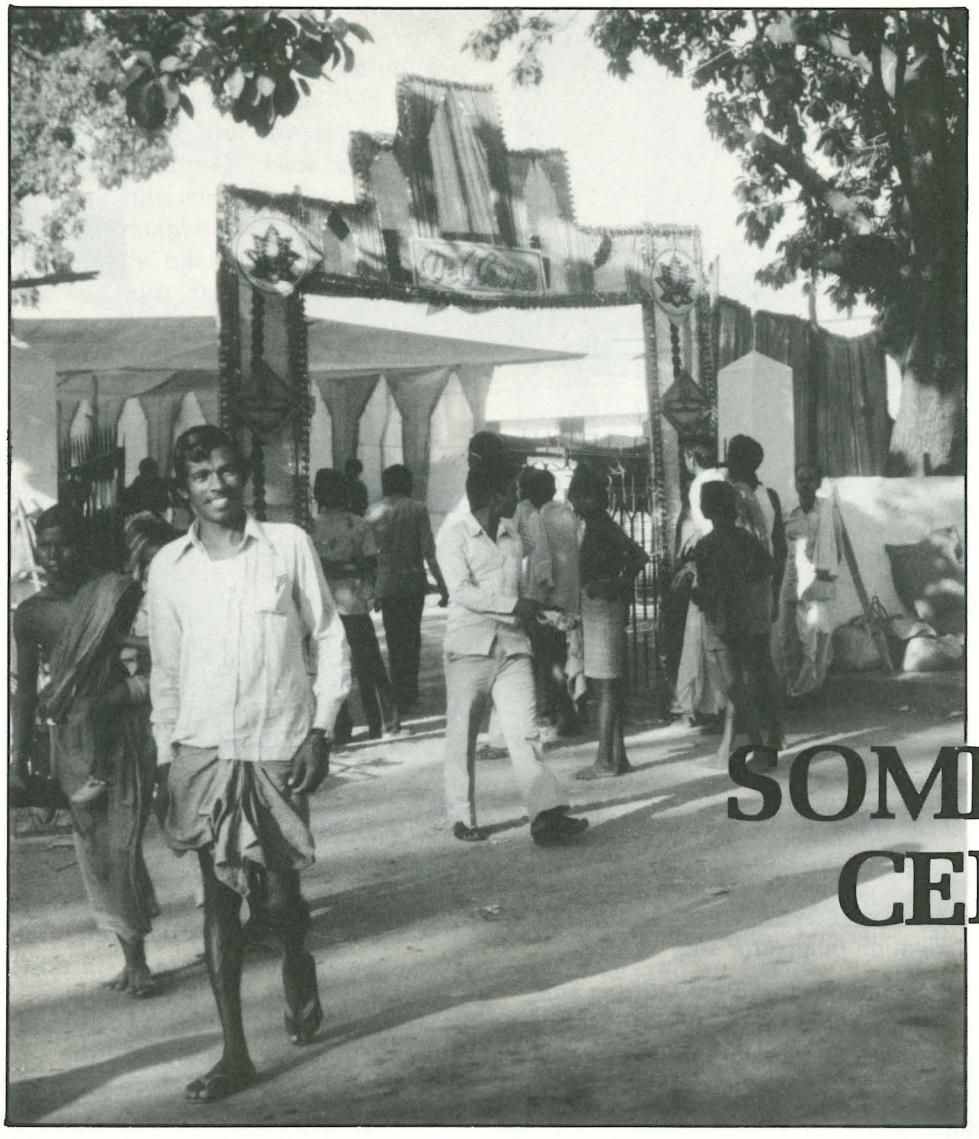
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire



A 'Welcome' entrance to the meeting

SOMETHING TO CELEBRATE

'There was colour, music and song at Diptipur, all on account of a silver Jubilee,' writes John Smith

TWENTY-FIVE years ago the pioneer farm at Diptipur was put on the map when it was named 'West Utkal Agricultural Centre'. Utkal is an ancient name for the Indian Province of Orissa. Its western part is within the Sambalpur Diocese of the Church of North India. It is an area of peasant farming with mainly rain fed cropping dependent on a fickle monsoon.

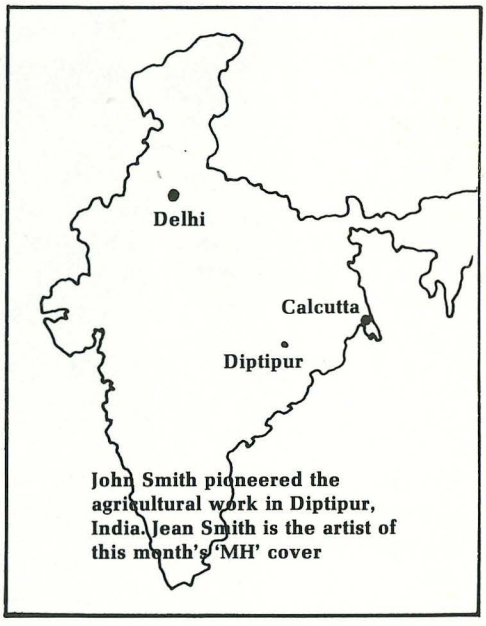
Jean and I first went to Diptipur soon after we were married in 1956 when it had been our job to get the work started. So we were thrilled to be invited there again to join in the silver jubilee celebrations.

Originally the Centre was established as the focus of a church-linked programme of agricultural improvement. New crops and new varieties were tried out and local farmers came to see if there was anything they could make use of for their own land.

Dairy goats were imported from North India to form a Diptipur herd and to improve the local stock by cross breeding. Some of the latter day descendents of these goats are featured on the front cover of this issue. Although the Diptipur herd is currently rather reduced in number the stamp of its line can be clearly seen in the wide area around Diptipur. The long ears and shaggy breeches of the imported Jumnapari goats have proved a distinctive marker.

Expansion

In 1964 the Hagen family moved to Diptipur to keep the Centre in running order and they were followed



John Smith pioneered the agricultural work in Diptipur, India. Jean Smith is the artist of this month's 'MH' cover

eventually by the Casebows. Under Alan's leadership the work expanded further and became heavily involved in 'food for work' programmes and irrigation projects. This was to meet the desperate need of the people devastated by drought.

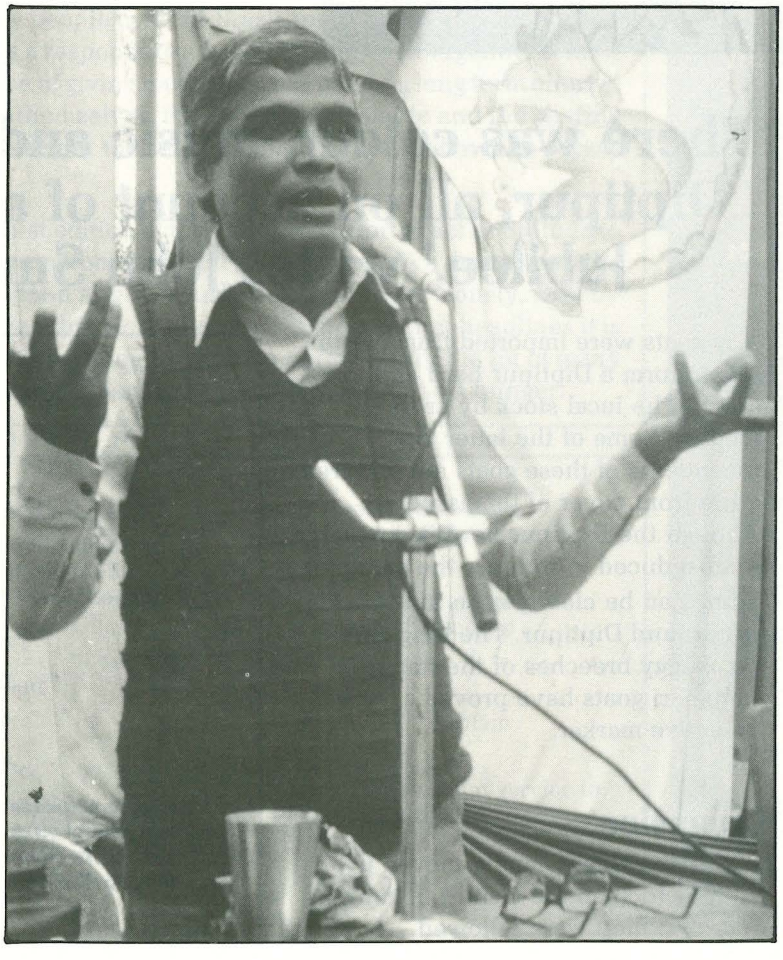
Since 1979 the Diptipur project has been under the care of the Rev Reuben Senapati and it continues to be a vital service centre for the local peasant farmers. It also seeks to provide a service on a wider front. It has tried to help handloom weavers with a co-operative marketing scheme and now is acting as local agent to popularise biogas plants.

These installations are village-made fermentation pits, fed with cow dung and similar material to produce methane gas. The gas is tapped and piped off to provide light to see by and heat to cook with. This device saves wood, saves trees and consequently helps to prevent soil erosion.

Irrigation pumps for sale

Long term aims

The work of agricultural improvement is long term. It is slow and seldom spectacular. Not everything succeeds and sometimes there are failures and mistakes. But we persist with it to encourage stewardship among Christian farmers and to show the practical, earthy love of the Lord Jesus. We remember that He brought the daughter of Jairus to life, then told them to give her something to eat.



Exhortations for agriculturalists

The celebration meetings were held under a specially erected canopy of brilliant orange and yellow cloth. Government officers, church leaders and local farmers with their families, met together to share greetings and appreciation for the service and achievements of the past. There were good wishes too for the future and hopes expressed that the West Utkal Agricultural Centre would live a long while yet.

An important part of the celebrations was the first ever Diptipur agricultural show. Reuben explained it to us as: 'Something like your Royal Show'. He had visited the Royal Show at Stoneleigh while in Britain for a year's study leave in 1983. It was indeed something like it, and the highlight of our concluding ceremony was the distribution of prizes for the winning entries. The prizes were variously ploughshares, pickaxes, bucketsand digging hoes and each winner had a free copy of the special souvenir brochure.

Pilgrimage

Jean and I were present in an official capacity representing the BMS and Operation Agri. But our visit was also a personal pilgrimage, back to a place and a people where we had spent the highly formative years of our early married life. Back to a province where our first born son is buried; to a community where our roots had gone deep and where we had learnt greatly of the Lord's goodness.

Our leaving Diptipur in 1964 was unexpected and in a hurry. Our young son Paul was seriously ill and feared not to survive the journey home. He did survive and is now 25 years old. Everyone rejoiced to see him back in Diptipur with us. We were celebrating his Silver Jubilee as well.

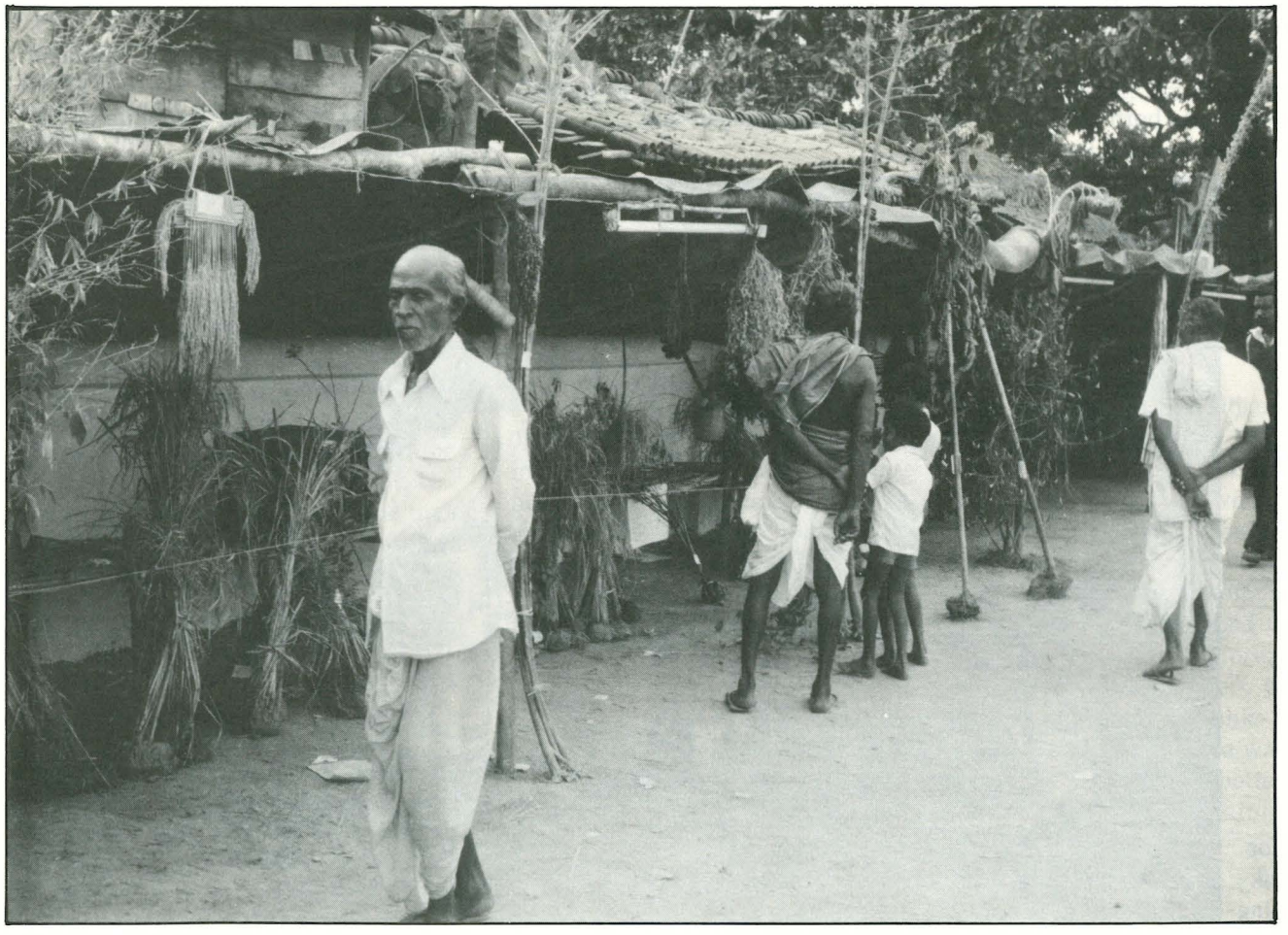
Home grown rope and vegetables

Paul went to see where he was born, in the operating theatre of Diptipur hospital. He found that it had been made bigger, was now fitted with air-conditioning and has an incubator for premature babies. This last item made an impression on Paul. Both he and Peter his twin were themselves premature babies and Diptipur facilities were rather lacking in those days.

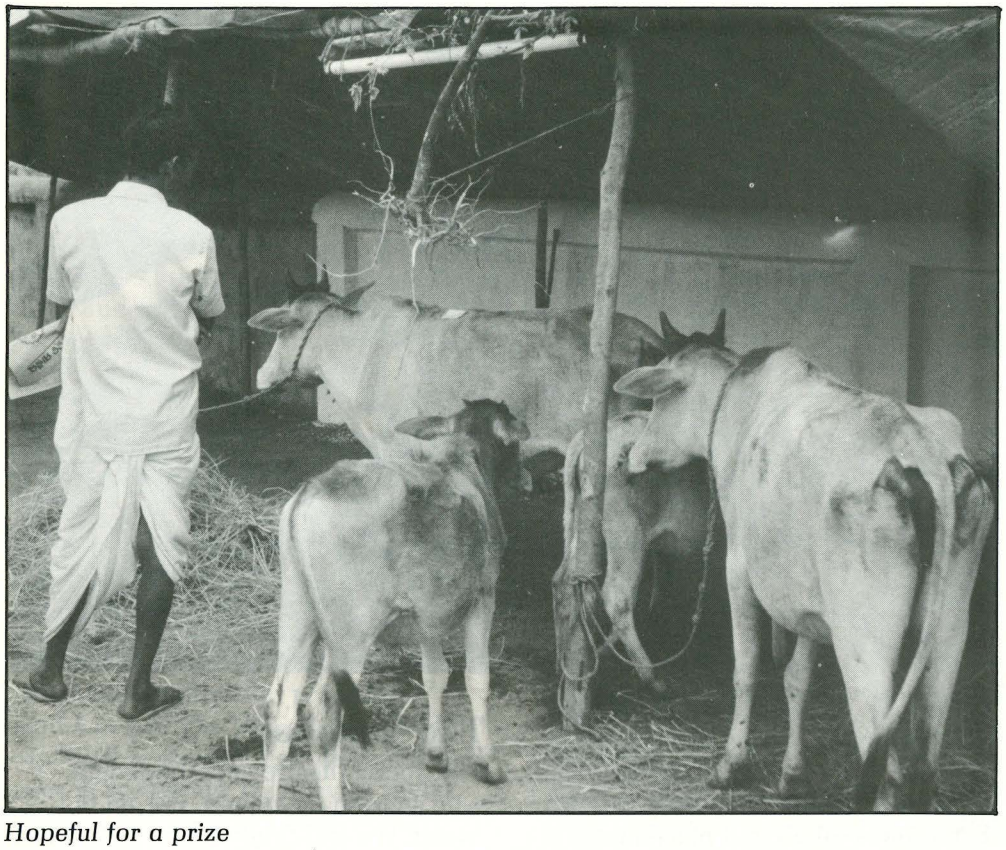
It was a very precious moment, standing there in this much improved operating theatre. They held Paul's hand (he is blind) and placed it on the table, the very place of his birth, and he prayed. He thanked God for His loving care in keeping him alive. He said thankyou too for the airconditioning and for that baby incubator.

The 'goat boy'

The young theatre superintendent, who showed us around, was an old friend. We still think of him as the 'goat boy'. His family were too poor for him to go to school and he asked if he could help graze the farm goats. We let him and paid him for it, on condition that he learnt to read. I agreed to teach him.



Early visitors look at prize rice and peanuts



Hopeful for a prize

It must have been a touching sight, the missionary farmer and the goat boy sitting down and learning to read by lamplight. He learnt quickly. He went to school and others built on that beginning. Now he is in charge of a modern operating theatre. It was good to meet him again.

Another set of twins was born at Diptipur a year after Peter and Paul. Their parents somehow found our struggles a source of encouragement. One thing we had shared with them was a balanced, weaning food recipe of rice, sesame seed and peanuts. We met them again this time and, as we were chatting with them after a meal, Uma said to Jean, 'Do you remember that recipe? I've still got it, and I've passed it on to my daughter-in-law.'

Josana smiles

Another day, as we finished breakfast, the Senapati family said to us, 'You have visitors'. We went out to find a beautiful young woman in her early 20's and a little old lady with her. It was Josana and her granny. Josana is a trained teacher and a Christian working in a government school in a village near Diptipur.

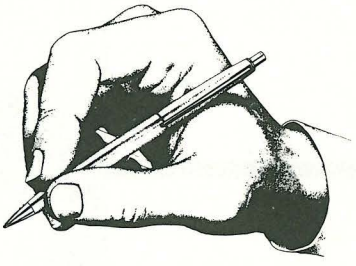
We first met Josana as an orphaned baby with serious malnutrition. Granny brought her into the hospital. The doctor thought her chances of survival were slim and feared permanent brain damage, but he agreed to let us have a go. At that time we had recently had success with a similar case by feeding home-made peanut butter.

We explained to granny what we had in mind and she agreed to co-operate. She was determined to keep Josana alive if she could. She followed instructions faithfully, roasting the nuts, grinding and blending them to a smooth paste. Josana responded. We wrote in our diary at the time: '16 January 1964. Josana smiles; weighs 9lb 11½ozs after 2 weeks of peanuts.'

Josana smiled for us again at the Silver Jubilee. Granny wept a bit, remembering the struggle it had been and agreed it had been worth it all. It was a good thing that someone gave her something to eat.

Thank you for coming, thank you for helping

REFLECTIONS



A RIGHT ROYAL VISIT?

Sue and Kin Liu work in Kathmandu, Nepal, where Kin is a laboratory assistant. The recent visit of the Queen and Prince Philip to Nepal led the Liu's to these thoughts.

'The whole of Kathmandu was smartened up, holes in all the roads filled, buildings painted, banners hung up, lights put up, and a day's holiday when the Queen arrived.

'The Queen has finally arrived in Nepal. People turn out into the street to welcome the Royal guests. Any final preparation for the grand reception must be made. People have new clothes made. How do you interpret the term "day dress" in the invitation card?

'The day comes. Children line the roads with flags in their hands. All the guests for the reception are ushered into the garden of the Ambassador's residence. There is a brass band playing on the balcony. The garden is already crowded with people, all in their best dress. Napali servants offer cold drinks and snacks. The lawn is chalked with two big circles, one inside the other. People are grouped in small circles, exchanging news. We chat, we eat, we drink, and we wait and wait.

'At long last, the Queen and the Duke arrive. Everybody stands behind the chalk mark. The Queen starts to chat to people from one end while the Duke from the other. Ah, well, in the end, the Queen and the Duke walk past and do not choose to speak to us. But we have a good look at the Queen and the Duke.

'The following Wednesday, the Queen of Nepal visited Patan Hospital. As usual, Wednesday is a closing day at the hospital. The Medical Superintendent had gone home, the Administrator had taken his usual day off, and the Nursing Superintendent was giving a lecture. Suddenly, the gate guard spotted the Queen's car coming in our direction. Her Majesty had suddenly decided to visit the hospital that she and the King of Nepal had opened three years ago. Apparently we had been warned of the possibility of the Queen's visit, but the officers of the hospital brushed aside the warning.

The Queen stepped into the hospital and none of the Senior officers were at hand. The Queen visited some of the wards and chatted to the nursing and medical staff. The visit lasted about half an hour. What she saw of the hospital was certainly real as no spurious things could be put on.

'But understand this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, because the Son of Man will come at an hour when you do not expect Him.'

TIM LEHANE

Tim Lehane is adjusting to life in Nepal. His impressions make interesting and thought-provoking reading.

'It was a great relief to eventually move into my own house, or at least part of a house. I have the upstairs room in a proverbial "Mud Hut", living under thatch. I'm in a village of "Magars" (pronounced muggers) who are the racial group predominant in the area. The village is called something like "Bom Bhanjang" but according to the villagers I can't say it properly! Below me lives a deaf woman and her family. The rent for this place is equivalent to £18.33 per year! which gives you some idea of the incredible economic gap between our countries in this world.

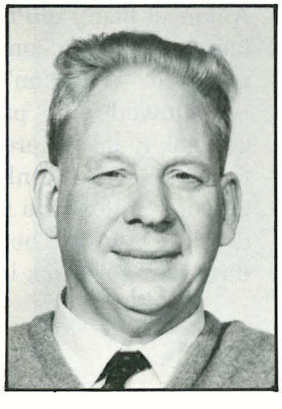
'Commonwealth citizens had an opportunity to see the Queen and Prince Philip on their visit in February. I have to admit I went, yes, even with my ancestry (. . . there was free food!) Amongst many of Prince Philip's well known sarcastic comments was reported, "Why don't you lot who are not allowed to be 'proper missionaries' go back home where you are allowed to be?" He also thinks we have taken an easy option in a way. So, all you UK dwellers, we had better get our hands dirty and get stuck in!'

Potinga District
Land Clearance

THE MACHETTE AND THE MATCH

By David Stockley

If you were given the chequebook of a 'Savings Account' by old 'Uncle Nature' of an acount which had been receiving deposits for hundreds of years you would be very pleased, especially if there was no limit to what you could spend! But you would receive a shock if, after spending continuously, the Bank informed you the 'Account' was practically exhausted! How will you continue to maintain your family in their present life style? When the 'Account' is spent you will have to move away or starve!



David and Joyce Stockley have served with the BMS since 1952. They lived in Bangladesh for 32 years, where David worked as an agriculturalist. They recently left for Brazil where David has responsibility for the CEBADER project at Potinga, Paraná State

Problem

This is the plight of many Brazilian families who receive large plots of the 'Rain Forest' for farming to earn a living for their families. They arrive at the plots which may be 200 acres, with trees towering over their heads — nowhere to live, and nowhere to plant their food crops. Without the help of machinery, they commence the task of clearing a living space and planting area. The machette they carry is put to good use — cutting every plant and branch within reach in the corner of their plot. After drying, the match is used and after much smoke, the area is clear of everything — bar the stumps! Very quickly there is space to construct shelter, and areas where food crops like beans, maize, bananas and manioc can be planted.

At first the crops grow well giving satisfactory yields, but after two or three seasons the yields become disappointing. To ensure that there is enough food for the growing family, and crops to sell, to buy other necessities for life like clothes, household utensils, bedding, transistor radios, plastic pipes for water supply, hoes for cultivation and bicycles for transport — new areas of the forest plot are slashed with the machette and put to the match!

For hundreds of years, the forest trees and plants have built up the fertile compost layer which supports the crops of the Brazilian farmers. Once the trees are cut or burnt, the build up of fertility ceases. As the branches are burnt, potential compost along with some of the present compost is also burnt.

Removing the tree umbrella allows the sun and rain to react directly with the soil surface. While planting and caring for his crops the farmer further disturbs the soil surface. The planted crops feed on the soil extracting some of the accumulated fertility until, quite soon, the soil is exhausted of fertility and eroded by rain and wind.

The greater the needs of the growing and grown up families, the greater the demands on the soil, and the greater the destruction of the natural resources of the country!

Attempt at a solution

Brazilian Church leaders in the Paraná State, seeing the problem and realizing that destructive land practices lead to low income families and insufficiently supported and pastorless churches, established the Baptist Centre for Rural Development or CEBADER, at Potinga in the Litoral or coastal strip where these farming systems are practised.

We were invited to assist in this programme, and our 'brief' from the Church Leaders is to demonstrate the most worthwhile land use without 'high capital input' — and to bring new 'vision to the people of the Litoral'.

Taking 'Conservation' as the general theme, we are examining ways of helping the farming families to produce enough food to eat and sell whilst protecting Nature's accumulated fertility and restoring the exhausted soils. Where practical, it is suggested that areas be cleared without burning, by cutting a season in advance and allowing leaves and small branches to rot. Large branches should be burnt elsewhere or made into charcoal, which is a marketable product. Some trees may be lopped to re-grow in a season or two. Sloping land should be planted with crops in lines across the slopes to minimise erosion of the soil by rain. To control erosion, heavy rooting, or semi-permanent crops should be planted in bands across the slopes — like sugar cane, napier grass, coffee and pineapples.

Exhaustive crops like maize should be rotated with restorative crops like beans. Farmers may be encouraged to alternate the crops in the field, with an equalizing effect.

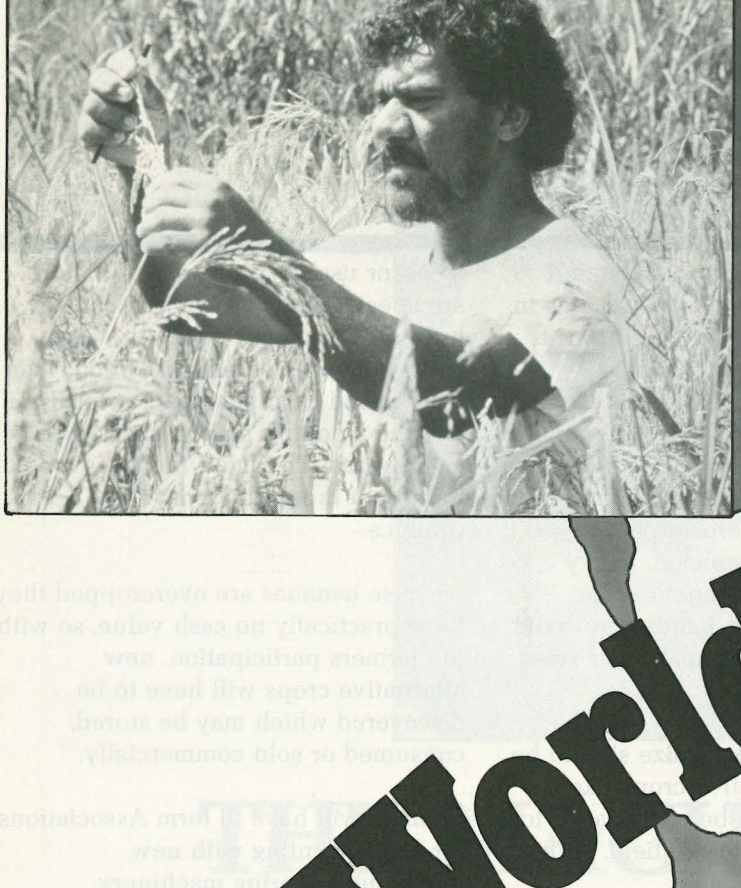
Exhausted soils may be quickly restored to fertility by preventing erosion with simple ditches to arrest 'sheet erosion' and planting restorative crops like Pigeon Pea or Sunn Hemp which not only feed nitrogen through their roots and give a very heavy leaf drop for compost, but yield edible 'peas' or usable 'fibre' as well. There are special quick growing trees like Ipil-Ipil (Leucaena) which produce heavy amounts of leaf and wood. The leaf is used as animal feed or fertilizer and the wood for stakes, posts, planks or firewood. The more the trees are cut for any of these, the more they produce.

Because bananas are overcropped they have practically no cash value, so with the farmers participation, new alternative crops will have to be discovered which may be stored, consumed or sold commercially.

Farmers will have to form Associations for experimenting with new techniques, sharing machinery, educating themselves in Agricultural Sciences, forming Credit Associations, marketing co-operatives and pressure groups.

We see ourselves as catalysts for change! The Machette is still needed, but a substitute has to be found for the Match!

Bananas going to market, these are overcropped and have little value



Worlds Apart.

Springs, Pump

ANGOLA	
CHIEF CROPS	Coffee, Bananas
INDUSTRIES	Alcohol, cotton goods, fishmeal, paper, palm oil, footwear
ARABLE LAND	2%
LABOUR FORCE	60% agriculture, 15% industry
BANGLADESH	
CHIEF CROPS	Jute (most of world's output)
INDUSTRIES	Cement, jute, fertilizers, petroleum products
ARABLE LAND	0.3 acres per capita
LABOUR FORCE	74% agriculture
BRAZIL	
CHIEF CROPS	Coffee (largest grower), cotton, soybeans, sugar, cocoa, rice, corn fruits
INDUSTRIES	Steel, autos, chemicals, ships, appliances, shoes, paper
ARABLE LAND	17%
LABOUR FORCE	41% service, 36% agriculture, 23% industry
INDIA	
CHIEF CROPS	Rice, grains, coffee, sugar cane, spices, tea, cashews, cotton, copra, coir, juta, linseed
INDUSTRIES	Textiles, steel, processed foods, cement, machinery, chemicals, fertilizers, consumer appliances, autos
ARABLE LAND	0.6 acres per capita
LABOUR FORCE	70% agriculture, 19% industry and commerce

STEVE MANTLE is responsible for a Water Project at Yakusu, Zaire. The project aims to provide clean, fresh water for the community.

"The water project continues to make progress, and the pump which was installed at the hospital a couple of months ago has proved a great asset for the patients and their relatives who stay with them throughout their time in hospital to cook for them, etc. Batolimbo, the foreman of the project, has just returned from a course held by SANRU (An American/Zairian public health development organization) where he learnt all about spring protection and administration. It was the first time that he had flown and he was overjoyed at the opportunity to travel. We, too, are really pleased that he is having the chance to learn more about the work which will hold him in good stea running the proj leave. There are courses due to b next two years w hopefully also at pray for him as h running a water he will continue as he does so.

Also concerning would ask you to seminars due to Yakusu to teach villages around a am hoping to hol seminars altogeth preparing a prog practical prepara housing and feed while they are h itself can be quit

Allison Isaacs, BM Zaire, recently ac

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MS teacher in
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Steve on one of his trips to local villages.

'The first trip (from Yakusu) was with Steve Mantle who is involved in protecting local water sources. This meant visiting villages all around including two on islands in the river, to talk to people there, survey the existing water supply and giving them an initial amount of work to do such as clearing a better path to the spring or looking for gravel as filter material. Sometimes it is enough to protect the spring and sometimes a well or rainwater storage tank needs to be built. One village's main source of water was a few muddy puddles which disappeared in the dry season when people rely on the polluted water in the main river. It's amazing how much good can be achieved with a small amount of technology, co-operation and common sense!'

JAMAICA

CHIEF CROPS	Sugar cane, coffee, bananas, coconuts, citrus fruits
INDUSTRIES	Rum, molasses, cement, paper, tourism
ARABLE LAND	30%
LABOUR FORCE	36.4% agriculture, 32.7% service, 14.9% industry and commerce

NEPAL

CHIEF CROPS	Jute, rice, grain
INDUSTRIES	Hides, drugs, tourism
ARABLE LAND	13%
LABOUR FORCE	93% agriculture

SRI LANKA

CHIEF CROPS	Tea, coconuts, rice
INDUSTRIES	Plywood, paper, milling, chemicals, textiles
ARABLE LAND	59%
LABOUR FORCE	46% agriculture, 29% industry and commerce, 19% services

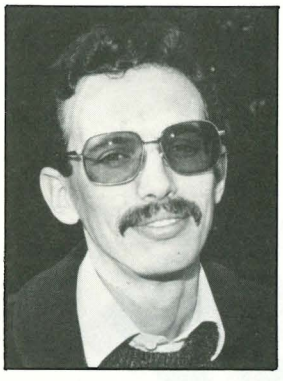
TRINIDAD

CHIEF CROPS	Sugar, cocoa, coffee, citrus fruits, bananas
INDUSTRIES	Oil products, rum, cement, tourism
ARABLE LAND	25%
LABOUR FORCE	10% agriculture, 66% construction, mining, commerce

ZAIRE

CHIEF CROPS	Coffee, cotton, rice, sugar cane, bananas, plantains, coconuts, manioc, mangoes, tea, cacao, palm oil
OTHER RESOURCES	Forests, rubber, ivory
ARABLE LAND	50%
LABOUR FORCE	75% agriculture

ALTERNATIVE SHELTER IN NEPAL



David Payne was appointed in 1982 as a short term missionary. He served in Nepal where he worked with alternative building materials. He returned in 1985 and is currently studying for further qualifications

David Payne, who has been working as a materials scientist in Nepal, talks about 'Mission in the Field of Economic Development'

The Place

BUTWAL, a small but growing town on the edge of the foothills in southwest Nepal. Here the flat plains from North India meet the beginnings of the Himalayan foothills through which a narrow gorge marks this traditional trading route into the heart of the country. Butwal has always been an important trading town. Here on Nepal's partially completed road network there is the constant activity of small clothing, food and hardware stores and the noise of trucks and lorries heading north and east into the country.

The Time

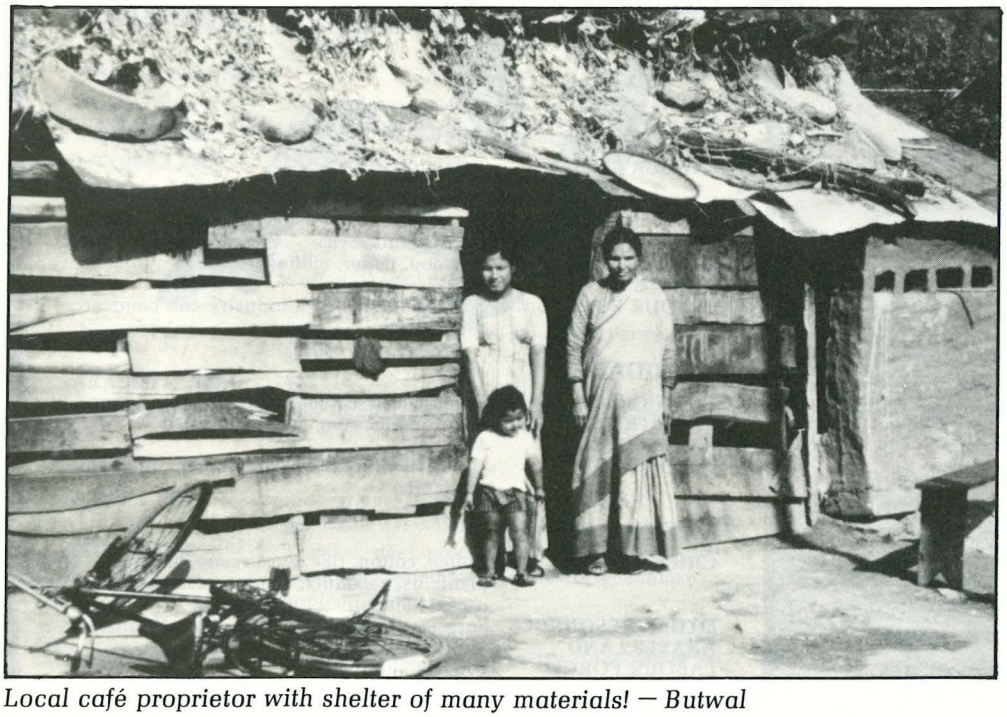
Hotting up in 1986 with temperatures of 35-40 degrees celsius. This characterises Butwal's climate of either hot and dry or hot and wet, for eight months of the year.

Nepali folk can be seen hard at work, either conditioned by local upbringing in this climate or else driven on by the wage-earning reputation of such towns, humping loads on their backs, stripping down the truck engine or selling fruit by the side of the road. Then here and there the flash of an arc welder from a roadside hut reminds us that locally generated electricity has stimulated the development of many small workshops and places of work for these innovative people.

But around the edges of town are growing suburbs of poorer folk. In an economy that is moving from existence farming to a money-based one, no job means no money and no food. 'Development' can also bring less desirable results.

Further up the town is what is locally called 'technical'. Here people are seen working and learning alongside expatriates sent by their missions to work in their professional fields. The aim — to serve the people of Nepal in the name and spirit of Jesus Christ.

Next to the Butwal Technical Institute is found the Development and Consulting Services, which has one programme among others to test and promote the benefits of alternative building materials in Nepal.



Local café proprietor with shelter of many materials! — Butwal

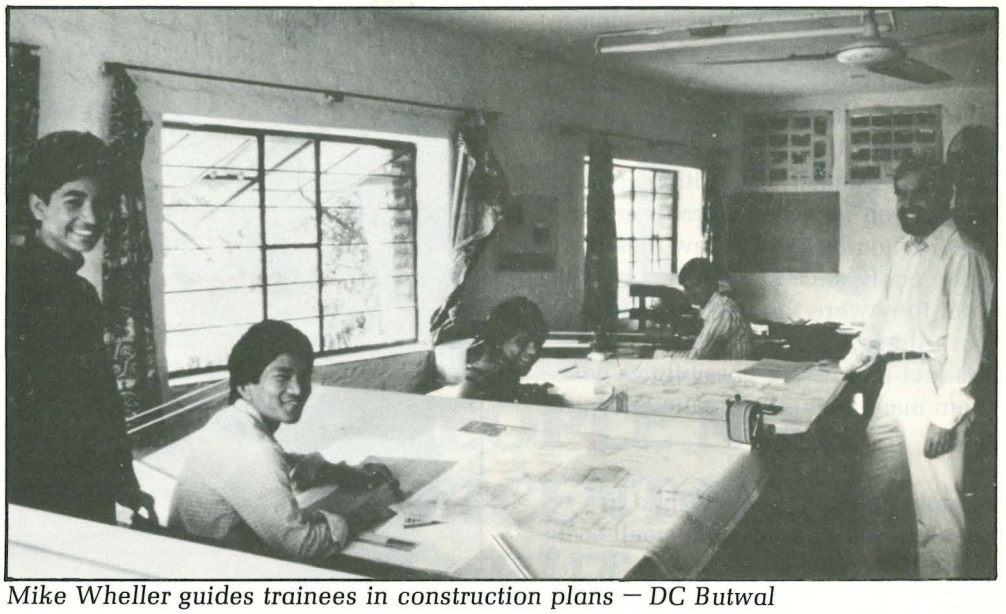
The Foundation

The foundation of the work can be traced back 25 years. The mid-1950's

saw two events in Nepal. The first was the joining together of a number of missionary societies with the common aim of service in Nepal. The other was the invitation to the, now, United Mission to Nepal (UMN), by the Government of Nepal, to establish work in the fields of health, education and economic development – but with no proselytizing.

In Butwal this work began as a small centre for providing young lads with apprenticeship training experience and skills in wood, metalwork and building techniques. Having traditionally isolated itself from the outside world, Nepal now found itself in need of additional practical skills in order to develop and progress as a nation. How much skilled manpower is then used is a difficult question.

From the beginning UMN has emphasized the need to recognize the dignity of people to do creative work as worthy members of society. UMN also tries in its work to inspire worker relations and ownership patterns that exhibit the justice and caring values of the Kingdom of God. This is not easy. In a society where 'backhanders' and the people 'who you know' run a successful business, justice not only has to be seen to be done, but seen to be believed! And all along the importance of Nepalis living and working alongside expatriates of a different faith and culture has never been underestimated.

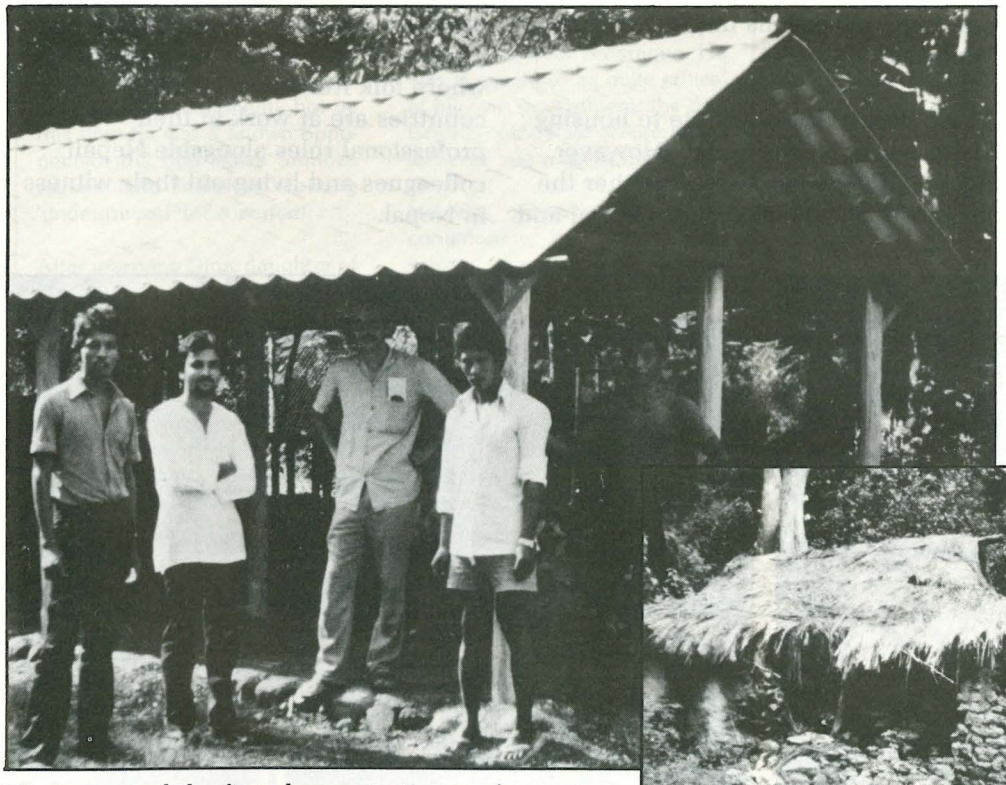


Mike Wheller guides trainees in construction plans – DC Butwal

My Work

As a materials scientist I became involved, during 1983, in the question of building materials used in Nepal. While setting up a place to test materials like sand, bricks and cement, the particular problems of roofing in Nepal became apparent. Man's shelter is, essentially, his roof. Traditional thatched houses in Nepal were often burning down in dry seasons. Replacement grass – required every few years – was often grown in areas where food would rather be grown. Slates and clay tiles, usually heavy, were only used where clay and valuable fuelwood made them economic. Imported galvanized iron sheet was the alternative 'in thing' – if you had the money and the endurance to keep cool under it! There appeared to be room for a practical alternative.

There were three Nepali workers involved with me in the work. Kamal was a mature young man, technically very able and with ambition to advance in experience. Mun was eager to learn new work and support his flood-stricken family. And Yam was a man from the hills with experience of hard work and, like the others, with a feeling of achievement at having a job at 'technical'. The experience of working together with such a mixture of castes and characters was both a joy and a challenge.



The team and the first demonstration roof, in Butwal

Example of bad thatching, left, good thatching right

Using a recently developed machine from the UK we tried to make a lightweight and low cost pantile. Using a basic mix of three sand, one cement and chopped local fibre, we made a thin 'fibre cement' tile with a small twelve volt powered vibrator and simple moulds. After a few tiles were made confidence and interest rose. That they were the first Nepalis to learn these skills and see the end product and future possibilities gave them meaning and commitment in the work.

A programme was established to develop this as a possible small-scale technology. Our aims were:

(a) to test and see if suitable tiles could be made from materials available

(b) to put up trial/demonstration roofing in various areas

(c) to assist other small groups in setting up their own tile workshops if required.

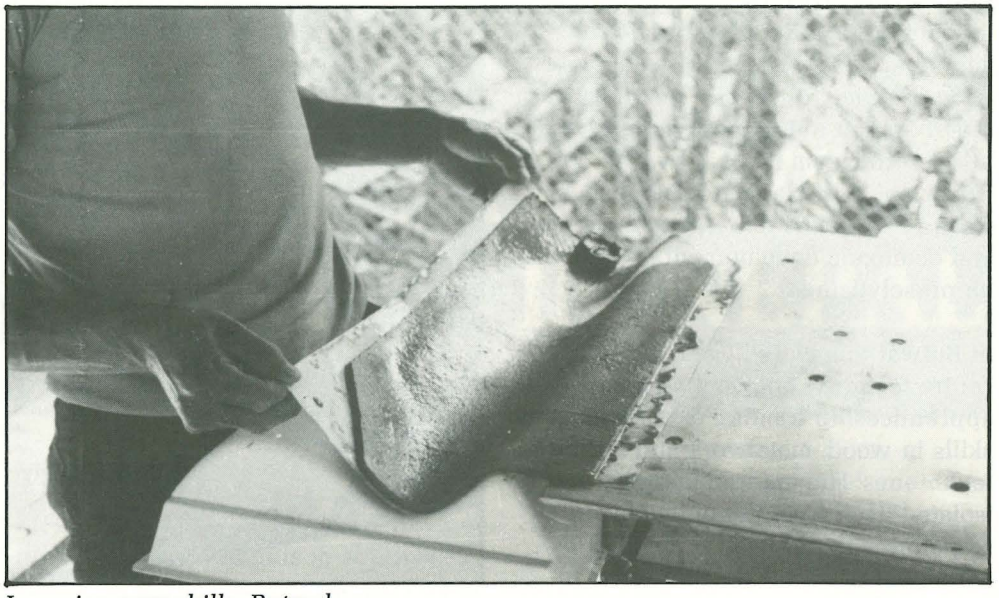
Feeling our way forward, each step seemed to take longer than planned — in true Asian style!

The first tiled roof on our demonstration/production workshop precipitated a host of local enquiries.

'How much do the tiles cost?'

'How can we get hold of them?'

'How do you make them?'



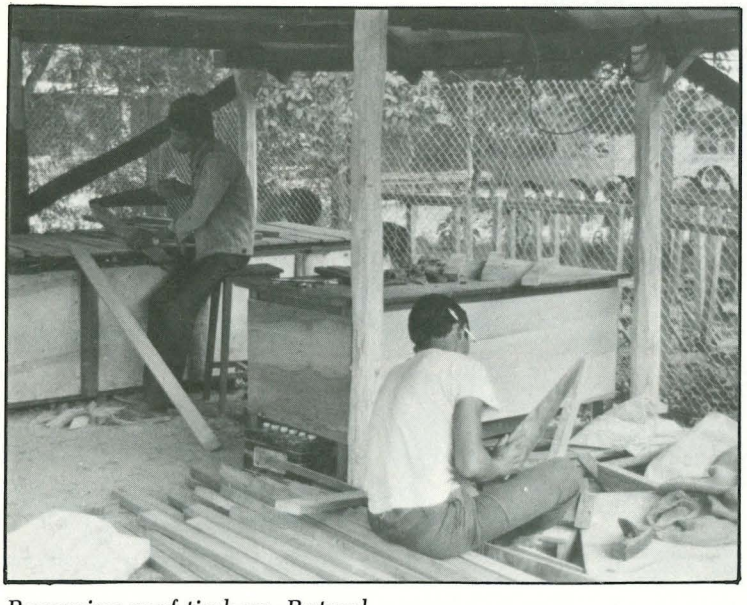
Learning new skills, Butwal

It seemed to fit the bill as an appropriate technology in demand, and so we took part in a number of exhibitions for such technology in order to test the response further.

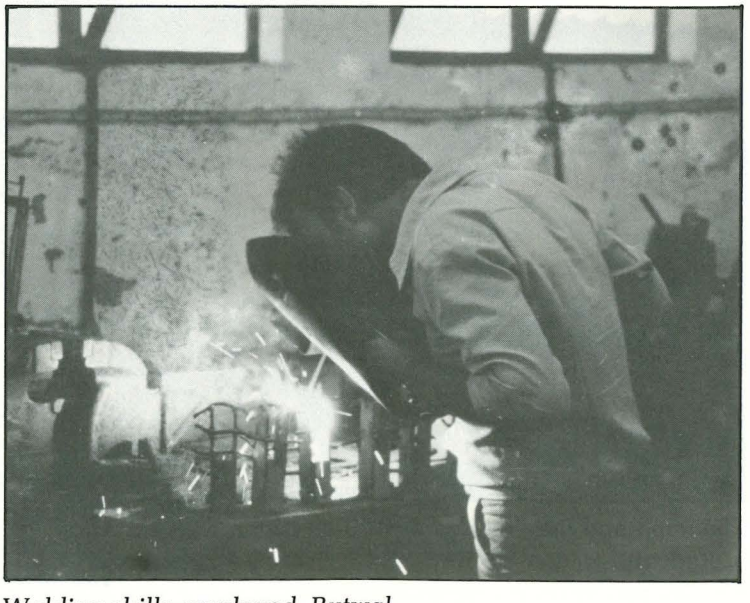
At the present time a number of roofs have been completed and there are continuing requests from UMN and Government related projects to use these tiles. The team now faces the difficult task of disseminating the technology constructively to others. Much of this happens naturally as watchful locals exercise their initiative and innovative skills in promising new ventures.

The potential to contribute to housing standards in Nepal is high. However the technology has yet to weather the long term effects of Nepal's natural and economic climate. Questions of group versus private ownership of workshops, quality control, price levels and monopolies are all at play. As one part of the UMN's Development and Consulting Services, we've tried to research and test a technology, then suggest or exemplify a way it might be used to the benefit and worth of communities. But in this case, as in others, we don't have ultimate control.

The results of such work can so often seem insignificant and the efforts feel in vain. Yet the fruits of this type of work are not so neatly or easily identified. This is just one example where folk from over 20 different countries are at work in their professional roles alongside Nepali colleagues and living out their witness in Nepal.



Preparing roof timbers, Butwal



Welding skills employed, Butwal

MISSIONTALK

A BAPTIST LEADER WHO NEEDS OUR PRAYERS

SIXTO ULLOA is both an active member of the Nicaraguan Baptist Convention and a member of the National Assembly of Nicaragua, representing the Sandanista Front, of which President Reagan so often speaks so damningly.

From a working family, Sixto has had little formal education. Apprenticed instead as a jeweller, he found work with a Baptist in Managua who invited him to church. A public profession of faith and baptism followed when he was 20 years of age.

Entering into the leadership of Baptist youth work and finding his attempts to train for ministry frustrated, he began to work for CEPAD (The Evangelical Committee for Development), but by this time he was a known opponent of the oppressive Somoza regime (and therefore working 'underground' for a period).

After marrying Dina, daughter of the current president of the Baptist Convention, Sixto became Director of the International Relations Department of CEPAD, after the revolution of 1979. This work brought him to the attention of the Sandinista Front, who asked him to stand as one of their candidates in the 1984 elections.

He asked for time to pray about it and to consult Christian friends. He also wrote to the leadership of the Front, expressing his Christian commitment and letting it be known he would be bringing a Christian conscience to bear on all his work. 'Fine,' came back the reply.

Anyone who walks into his constituency office will find a man concerned to understand each individual's problems, but on the walls of his office are a number of testimonies to his Christian commitment.

We went with him to a very conservative Baptist Church, not in the Convention, and the warm welcome we received indicated that a widespread of Evangelical Christians are proud to have this man active in the councils of their nation.

He is Secretary of the National Assembly's Human Rights Committee and of the committee presenting the new constitution to the people of Nicaragua. He was prepared to be quite critical of his own government: the declaration of the state of emergency last year was a great mistake.

He was concerned about the conditions in Nicaraguan prisons: he had just recently helped in securing evangelistic activity in the prisons. At a service attended by the President, Daniel Ortega, five ex-Somoza National Guard prisoners, who had been converted, were baptized in the Pacific Ocean, an immediate fruit of his initiative.

Sixto is highly esteemed in Nicaragua having won an award for most distinguished service in the Assembly. He is also frequently sent abroad to commend his country and its needs to foreign governments. He believes that the Revolution needs the churches, but if they are to play their proper part in these difficult days for Nicaragua they must be both united and prophetic.

John Briggs

PEOPLE NOT PERCENTAGES, BUT . . .

GIVING to the BMS from the churches is up, but at the present rate we are going to fall far short of the target figure.

'The BMS is in urgent need of extra money now,' writes Reg Harvey, BMS General Secretary, in a letter to the missionary secretaries.

'After the first six months of the financial year, the contributions from the churches were higher than at the same time last year, but the increase is nowhere near enough to meet the estimated expenditure of our mission work throughout the world. To meet the likely costs to which we are already committed, £1,500,000 is required by 31 October.'

Mr Harvey mentions the increased number of missionary candidates in training and the fresh opportunities opening up to the Society in new fields and work.

'All this growth of work is expensive. The major part of the expenditure is overseas and it is just not possible for the Society to limit the effects of inflation in other countries. We are committed to a considerable volume of work and look to individuals and the churches supporting it with their gifts.

'At the end of the last financial year there was a favourable balance on our accounts. This only occurred because there were appreciable savings in expenditure. The giving from the churches was lower than we had asked for. But for the unexpected savings we would have had a notable deficit. This shortfall in giving makes the increase this year all the more crucial.'

Mr Harvey asks churches that give to the BMS by budgeted commitment whether they really decided on an adequate increase in giving to Society remembering that an increase of 16 per cent was asked for.

'It is not too late to ask church meetings for extra help. Also individuals might be able to make a special gift to the BMS, perhaps a thankoffering.

'People, not percentages, are at the heart of the BMS work. Yet if we do not have the right increase in giving, the service of the peoples of this world will suffer.'

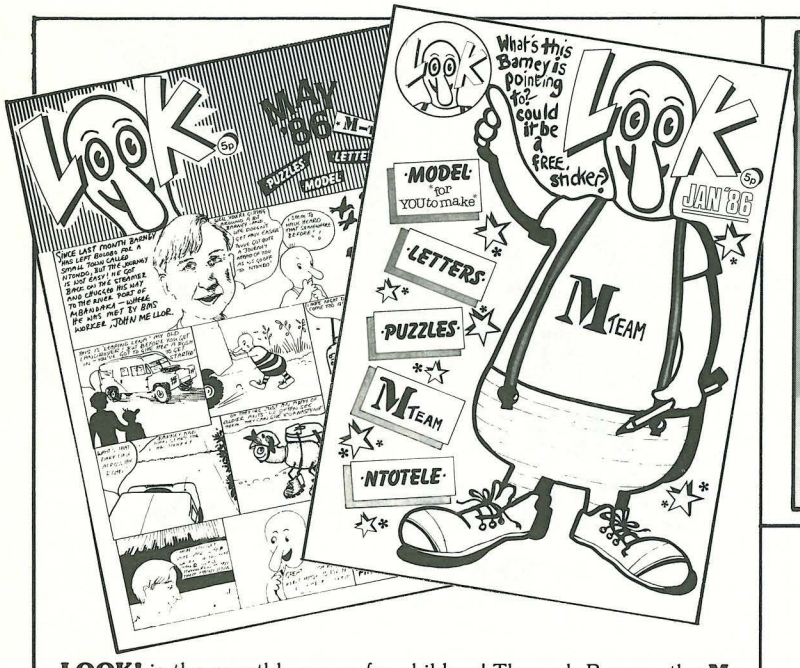
OUTREACH PLANS FOR JAMAICA

'NEW lands for the Church,' is the focus for the Jamaica Baptist Union during 1986 and 1987.

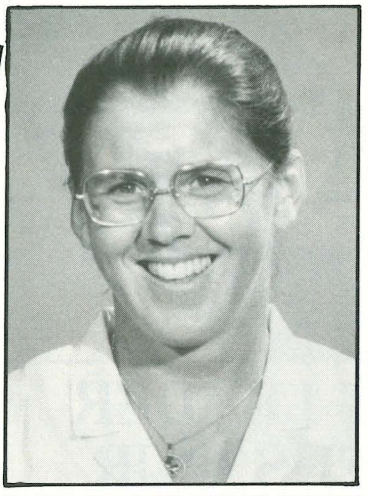
'Plans are being made to take the Gospel where the people are both at home and overseas,' said Neville Callam, JBU President, at the annual assembly held at Montego Bay.

'We will be doing for the next generation what our forebears did for us.'

Raymond Anglin, who has just left the post of General Secretary of the JBU after five years, has been honoured by the Union. Mr Anglin is going to pursue further studies.



LOOK! is the monthly paper for children! Through Barney, the **M-TEAM** and true stories children can glimpse some of the variety of work done through the BMS on three continents. Through monthly competitions, activities and Bible Digs, children can learn and experience the meaning of world mission. Does your church subscribe to LOOK?? Only 5p each a month, LOOK is a perfect introduction to the work of the BMS for children!



Carole Whitmee — Residential Permit Granted

THERE'S good news at last for Carole Whitmee, BMS worker in India.

Having been told that her residential permit would not be renewed and that she must leave the country within a month, Carole has just learned that the decision has been reversed. Two BMS missionaries have recently left the same state of Orissa because of heightening political pressures.

Only three days after arriving home for a short furlough, Carole had this to say about the situation.

'Within 24 hours of preparing to leave India I got the permit.

'Pansy James, BMS missionary, was in Calcutta and was asked if she would bring it to Balangir, which is on the other side of the State!

'She took an overnight train to Cuttack and in the morning contacted a Bible School student there who came the next night on the bus.

'He arrived on the Sunday morning and I was due to leave on the Monday morning.

'The telegram that was sent at the same time arrived on Tuesday morning — but that would have been too late since I would already have left!'

HUNGARIAN BAPTIST SERVES WITH EBM

MISS Gabriella Furedi, member of the Kiskoros Baptist Church, has become the first Hungarian Baptist to go as a missionary with the European Baptist Mission. This means that twelve national churches now work through EBM. Miss Furedi will go to Sierra Leone serving in the area of theological education.

'HOW DID YOU SPEND LAST SATURDAY AFTERNOON?'

'Was it decorating the kitchen, working in the garden, or watching cricket?' asks Ann Bothamley.

FOR me the relaxation was quite different. I returned home from the hospital at 1.15 and after a quick lunch and several glasses of water Marlienne and I made our way to the hostel land site. It has been agreed that we would meet the government surveyor at 2 p.m.

For the last six months we have been trying to get the papers that legally entitle us to a separate sub-division. That is the land is registered as one piece instead of the eight pieces at present. This has meant that Marlienne has had to make many visits to the local administrator and already she has spent hours watching the surveyors measuring the land — not just north to south and east to west, but from points in all directions criss-crossing what is ours now and reaching far off into other people's land.

'Yes please, be there at 2 p.m. sharp.'

I nearly commented when Marlienne repeated what the village officer had said and of course it was, as usual, 2 p.m. and not a soul in sight. The sun blazed down from a clear, blue sky, the hillsides bare and stark. A hot breeze blew, but at least it was a breeze.

We stood for some time and then seated ourselves on the end of an ox cart, the shade of a tree protecting us from the sun. 2.10, 2.15, 2.45, 2.55 . . . there were few people about. It was too hot. Some villagers from a nearby hut offered us stools to sit on and we watched as an elderly lady played with her grandchild. She talked to us about her family. What dreadful teeth she had — yellow and rotting.

In front of us lay a circle of red chillies laid out in the sun to dry and creating a bright patch against the hard trodden, brown earth. Kites wheeled and circled overhead and an eagle swooped down on the field beyond. In the distance we could see women pumping a hand-pump for water while children, all shapes and sizes and dressed in all manner of apparel, made their way home from the school at the foot of the hill. Yes, school on Saturday. Two scraggy dogs sniffed around the ox cart in search of water, their tongues hanging out as they panted in the heat.

At 3 p.m. the surveyor and the village administrator arrived. For the next two and a half hours we were to watch them tracking back and forth with their measuring chains. At times we joined them trying to keep out of the sun under an ancient black umbrella. As the sun began to sink, the sky became a deeper blue and the paddy greener. Children came out to play and two boys with a kite jerked and pulled to catch the air currents. The kite rose and fell, wheeling and turning and its long steaming tail gleamed silver in the sunlight.

When at last it came to rest I realized it was just a square of newspaper supported by two strips of bamboo, the silver tail pages cut from an exercise book and glued together. Other children pole-vaulted into a heap of sand left by builders.

Goats and cows were led out to graze on the stubble of the fields and a family from the house nearby emerged to sit on the ground near us. Two women collected the dung cakes put out on the rocks to bake in the hot sun. They were put into sacks to be used for cooking.

More consultations, more walking around the perimeter of the land and finally at 5.45 the measurements were completed.

'When will we get the papers in our hands?'

'Oh, maybe in two months.'

Well, what is two months when you have already waited six! We sighed and good humouredly suggested that two weeks would be better.

With parched throats — how stupid we were not to have taken water — and with sweat pouring from our bodies we made for home.

A wasted afternoon? Well it could have been, but how grateful I was for cold water to drink and a shower. There are not many Saturday afternoons that I am able to sit and stare, so I thank God for pressing this one upon me.

IT IS YOUR BUSINESS

DON'T leave mission to the so-called specialists. It's the Church's business and ought to be on the agenda of every church meeting.

So it was good to receive *Christward,* the magazine of Fallowfield Baptist Church, Manchester and to learn of the discussions about the BMS which are taking place there.

'We seem to have three general lines of approach,' writes the minister, Eric Bray, reflecting on a recent church meeting.

'There are those who have little to say about the Society's work and feel that our function is to be 100 per cent supportive, making our contribution in money and prayer. They reflect on the good work done and point to many excellent benefits.

'At the other end of the scale there are those who are doubtful about the value of the Society's work. They think the idea of a missionary society is out of date. They would much rather make their contribution to the world's welfare through the aid agencies and through movements for change. They feel it hypocritical to send evangelistic missionaries to peoples, the representatives of whom live all around us, to whom we ourselves make virtually no approach. They are not even sure that attempting to convert people of other religious faiths is right.

'In the middle come those who would like to see a radical change. They argue that the exellent idea put out by the Society of a 'True Partnership' should be developed to its logical conclusion. We are not any more in the business of one nation evangelizing another. We are in the day of the world Church.

'It may be true that most of the money belongs to certain Christians, but that does not give them the right to sit in London listening to requests from elsewhere and deciding what to do about them. And most certainly there are in other nations resources for understanding and proclaiming the Christian faith that we seem singularly to lack.

'This group would like to see the BMS transformed into a group of indigenous churches using their common resources for the common good by common decision.'

At the church meeting complaints were made about the poor communication between Mission House and the local churches, the use of jargon in prayer letters, and out-of-touch missionaries on deputation visits.

'There is little information on what the missionaries are actually doing and particularly on what local people are doing along with the missionaries.'

On the question of partnership with the overseas churches it was felt that it was the BMS who, in the final analysis, decides on who receives funding.

'The idea of any international consensus on priorities is not apparent. Thus the partnership seems all one-way. The possibility that people in Britain might have something to learn from churches abroad has not yet been tackled on any major scale.'

The BMS Northern Representative, the Rev Roy Turvey was present to answer some of the questions raised. But it is evident many were not completely satisfied with what they heard.

'I have a feeling that this discussion is far from over,' says Eric Bray.

Nor should it be over. Would that other churches were as concerned and as prepared to share their feelings with the BMS.

It is obvious from the Fallowfield discussions that the Society has a lot of hard work still to do in terms of communication. The BMS is prepared to listen to what the churches are saying, but we do sometimes wonder whether churches are actually hearing what we are saying.

Asia Prayer Call

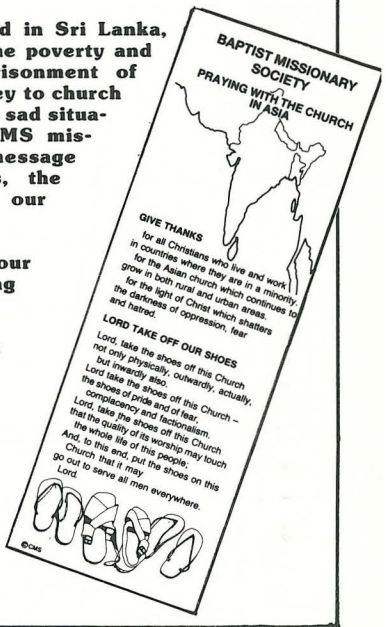
FOLLOWING an appeal by the Rev Neil MacVicar, BMS Asia Representative, for special prayers for the needs in Asia, the Society is asking the churches to use the month of September to focus prayer on the Church in Asia.

'Think of the turmoil and bloodshed in Sri Lanka, battles waging even now in India, the poverty and need in Nepal but also the imprisonment of Christians,' writes the Rev Reg Harvey to church missionary secretaries. 'Within these sad situations the Christian Church, with BMS missionaries as part of it, tries to share a message of light and love. The countries, the Churches, our missionaries, need our prayer support.'

A bookmark is now available to help our prayers, and can be received by writing to Mission House in London.

Also in September, a month in which three weeks in our Prayer Guide are already given over to praying for Asia, we shall be sending out a Prayer Tape specially prepared by Neil MacVicar.

'Let us lift up the Churches and the peoples of Asia in prayer to God, that He may bring His blessing and work out even more His Will of Love,' writes Mr Harvey.



Baptist Missionary Society Stamp Bureau

We are looking for unwanted stamp collections of any country.

If you have any please send to:

BMS Stamp Bureau
Retail Sales Department
Richard Camp
3 Barnfield Crescent
Wellington
Telford
Salop

For Your Prayer Diary

HOME
3-9 August

During this holiday season, remember all those involved in BMS Summer Holiday programmes – the cooks, kitchen helpers, group leaders, hosts, and all those who are learning more about the role of mission in Christian commitment. The holiday centres are at Eastbourne, Penzance, and Pitlochry. Through the BMS Summer Holidays, many people have come to hear the call of God in their lives to go overseas and be involved in the world church. Pray that the same may be true this year – that as young people plan their future lives, they will allow opportunity for overseas service to be a part of the plan. Remember the many BMS workers home on furlough during this month, that they may have time for reflection and renewal. Pray for South Lodge, the BMS home for retired missionaries, its staff and residents.

BRAZIL – MATO GROSSO: CENTRE OF AMERICA CONVENTION
10-16 August

The state of Mato Grosso is found in the centre of Brazil. It borders on one side Bolivia, and is a centre of church work. Although largely a rural state, Mato Grosso also has urban areas. Stuart and Georgie Christine have been in the town of Rondonopolis since 1977. Stuart is pastor of the second Baptist Church of Rondonopolis. After a great deal of sacrificial giving by the church members, the church building has been constructed. Many women are coming forward in faith and are being baptized. Stuart asks 'Where are the men?' This needs prayer. Remember Keith and Barbara Hodges, involved in theological education and pastoral work in Cuiaba. Pray, too, for Laura Hinchin also involved in church work. Her church has been through hard times recently and needs your prayer support. Peter and Susan Cousins have also joined the BMS team at Cuiaba. Pray for them as they settle into life away from their friends at Sinop. Pray for the Centre of America Convention Executive Secretary – Rev. Samoel Martim. Pray for all the Brazilian leadership in the state.

INDIA – LUDHIANA AND VELLORE
17-23 August

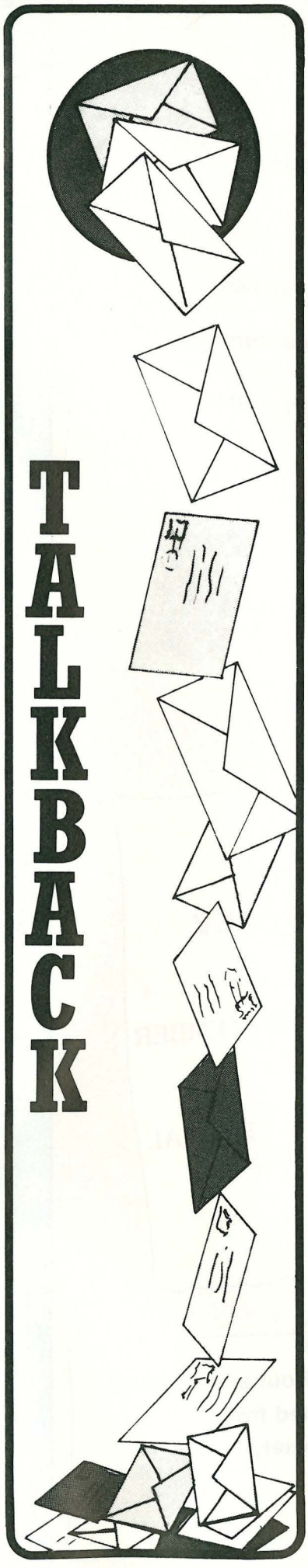
Healing the body is the emphasis of the work at Ludhiana and Vellore. These centres of medical care have a national reputation for excellence. Their training programmes are well subscribed with people from all over Asia applying. Ann Bothamley is responsible for the 180 bedded Private Wing of Vellore Hospital, with its three intensive care units. She also takes care of the children of Indian doctors who have studied at Vellore. In Anne's recent prayer letter she says, 'I have been kept very busy. The new leukaemia unit has been in constant use. At this time our shortage of staff nurses is acute as the drain to the Middle East continues. New people are applying to work here but a constant turnover of staff does not enable us to maintain high standards of nursing.' Pray for Anne in all her work; for St John's Church and all the work among young people; for Dr F Eggleston, Director of Ludhiana Hospital; and for the staff of both hospitals that they may minister the healing of Christ in all its fullness.

ZAIRE – MBANZA NGUNGU AND THE LOWER RIVER
31 August-6 September

Mbanza Ngungu lies in the Lower River region of Zaire where the first BMS missionaries arrived almost 200 years ago. Today, the church work in the area is supervised by Pastor Nkuka. The Rev Nkwansambu is the Regional Secretary of the River Zaire Baptist Community. Remember both these men as they undertake to be witnesses for Christ in that part of Zaire. Paul Stuart is a BMS teacher, working in Mbanza Ngungu Secondary School. He also helps with Scripture Union work in the area. He teaches through the medium of French, with Kikongo as the local dialect. Pray for all those in positions of responsibility in the church – for Mama Mabinda Kwama involved in Women's work, for Cit Nsumbu Badika, co-ordinator of the Educational work in the region, for Cit Muntuyaku, who supervises all medical work in the region, and Pastor Ludembo, who co-ordinates the Christian Education for the region.

ANGOLA
24-30 August

In the midst of civil strife, the Evangelical Baptist Church in Angola (IEBA) continues to grow. Pray for the Rev Alvaro Rodriguez, Secretary of IEBA and the Rev Joao Makondekwa, President of IEBA, Secretary of the Bible Society in Angola, and President of the All Africa Baptist Fellowship. The civil war is having its terrible effect on the church. The Kibokolo Baptist Church recently lost church members due to an attack. Pray for peace in Angola – that the church may be a living witness to the reconciling power of Jesus Christ; for the Kibokolo Bible School and its Director, Rev Armando Sebastiao; for all Christian people in the country as they witness in all walks of life; for Colin Pavitt, currently in language training in Portugal, as he prepares to go to Angola as the only BMS worker in the country.



From Mrs Vera Collins

YOUR article on the 'Role of Women' in the May *Herald* was very instructive and prayer-provoking. But I felt I must write to say that on a smaller scale — much smaller I will admit — I have burned over the way women are treated even in our denomination.

Coming home from the Assembly Missionary meeting I remarked to my husband, 'Fourteen men and one woman on the platform again.'

When the married candidates are introduced, without fail the man's name comes first, ditto in the Prayer Guide, and always in the *Herald.* Wouldn't it be nice if, sometimes, we had 'Ladies first'.

I think the thing that galls me most is in the birth columns of the *Baptist Times,* when, so often a child is born to Tom and Jean. Funny! I've never seen a man in labour.

As a grandmother, I wonder how we shall ever keep our young women in our churches unless a bit more care is taken to make them feel wanted and of some consequence.

Don't tell me that the reason for the man's name coming first always is that he is the missionary and the woman his wife. How about Stephen and Pamela Seymour (Page 97 May), as well as the McBains? Custom it may have become, courtesy it is not.

Shirley,

Surrey

MISSIONARY MOVEMENTS

Arrivals

Miss L Davies on 3 May from Kathmandu, Nepal (Compassionate leave)
Miss W Aitchison on 6 May from Tondo, Zaire
Miss K Rodwell on 8 May from Okhaldhunga, Nepal
Miss V Campbell on 17 May from Dhaka, Bangladesh
Dr and Mrs S Green and family on 24 May from IME, Kimpese
Mrs J Wieland on 30 May from Presidente Medici, Brazil
Mr and Mrs A Brown and family on 31 May from Kinshasa, Zaire

Departures

Rev D and Mrs Doonan on 2 May to São Paulo, Brazil
Mr and Mrs R Allan on 18 May to Pimu, Zaire
Miss Y Errington on 18 May to Pimu, Zaire
Miss J Willis on 26 May to Andhi Khola, Nepal

Birth

On 21 May, in Zaire, to **Mr and Mrs M Godfrey,** a son, Christopher Thomas.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 31 May 1986).

Legacies	£
Mrs E G N Bles	300.00
Miss D V Fursland	50.00
Miss Violet Goodwin	357.67
Mrs H C M Hamlin	306.00
Mrs I M Lusey	5.00
Mrs A E O Marsh	1,000.00
Mr J W and Mrs O G Newell	59,000.00
Mrs B M Rudge	100.00
Mrs Dorothy Swaffield	100.00
Miss E Walkey	5,000.00

General Work

Anon: £42.00; Anon: £5.00; Anon: £50.00; Anon: £20.00; Cymro: £30.00; Anon: £40.00; Anon: £15.00; Women: £5.00

Women's Project

£5.00

THE BAPTIST MISSIONARY SOCIETY

The Society is seeking a

REPRESENTATIVE FOR WALES

to serve in the place of one who is retiring. The role will be to secure grass-roots support from local Baptist Churches, encouraging, and assisting ministers, missionary secretaries and other key workers in world mission and the support of the BMS.

The person will be expected to have a previously demonstrated knowledge of and commitment to the Baptist Denomination and the Baptist Missionary Society.

The task will involve personal visitation of local churches and leaders, conduct of meetings of varied types, leading of training conferences, participation in the general promotion and deputation programme of the Society, etc. A competence in the Welsh language as well as English is preferred.

Applicants may apply direct, giving full curriculum vitae and details of relevant experience. Applications should be received by 31 August 1986.

Write for further information or apply directly to:

The General Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

NOTICE BOARD

'CARIBBEAN CHALLENGE' BMS WOMEN'S PROJECT 1986/87

To raise **£20,500** for the training of leaders and Pastors in Trinidad and Jamaica.

Details are available from Miss S Le Quesne

Slides are available. Please book early.

BMS – OPERATION AGRI HARVEST APPEAL

Posters
Leaflets
Collecting envelopes
Worship and
other materials from

Operation Agri – BMM
Flat 25
The Mortons
Huddersfield
West Yorks
HD3 3TT

Please Do Not write to
93 Gloucester Place

TRUE PARTNERS IN BRAZIL

Packs of worship material including discussion starters, children's talk and sermon outline and prayers.

Available free from Mission House.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Mechanics for Zaire. To service Landrover, diesel, outboard motors and general maintenance.

Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka.

Physiotherapist for Chandraghona Hospital in Bangladesh.

BMS/LBMU AUTUMN RALLY

MONDAY 23 SEPTEMBER

BLOOMSBURY CENTRAL BAPTIST CHAPEL
at 7 pm

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

MISSIONARY SEPTEMBER 1986 20p

HERALD

The Needs of the Old

Editorial Comment

PRAYER is not an easy option. It never was — real prayer that is. It comes as no surprise then to learn that some of our Christian friends in Asia feel that, when we pray for them, we are sacrificing more in time and effort than when we offer our money (see page 177). So the call which the BMS makes this month, to pray with the Church in Asia, if it is heeded and taken seriously, is going to be costly.

It is going to be costly in terms of the effort we put into trying to understand what it means to be a Christian in that highly populated continent. It is all too easy to pray that Christians in, say Sri Lanka shall be able to live the Gospel, to show Christian love in practical ways and so help to heal the deep wounds of communal division. But it's not so easy. Just read what Margaret Goodall has written on the page opposite to this. 'We want to help,' she says, 'but they won't let us.'

In another article this month, Joan Sargent reminds us that things aren't always what they appear to be from our position in Europe. 'There's another side to the story of the Indian Church,' she tells us. Before you begin to pray for the Church there, read her article, root your praying in real situations, where real people are trying to grapple with what it means to be a disciple of Christ.

All this does take time and that's a commodity which seems to be in such short supply. 'Everyone seems to be rushing around madly,' said an Asian Christian as he was being driven along the M6 recently. The explanation about time meaning money and that people were trying to save it seemed rather lame in the face of his different approach to time. But perhaps we can use some of the time we 'save' to pray with the Church in Asia. We have produced a prayer card and a prayer tape to help. Also why not look back over the past issues of this magazine and use the articles to help your praying. Don't forget, as well, that missionaries write prayer letters and that these are available from Mission House.

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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

SEPTEMBER 1986

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Bangladesh	**Jamaica**	**Trinidad**
Brazil	**Nepal**	**Zaire**

'FRUSTRATION'

'That's the word to describe how the church of Cinnamon Gardens feels,' says Margaret Goodall. 'We want to help but they won't let us!'

CAN you imagine the frustration of living within 50 yards of the General Hospital and day after day hearing the wail of ambulance sirens, or seeing crowds gathering, the rows of stretchers outside the accident ward as victims of bomb blasts in the city or from the east or north are brought in? The frustration is that of caring church people who are not able to do anything to help those in distress.

Often there are photos in the newspaper of groups who have collected money and given donations of Nesto-malt or fruit cordial to the latest batch of victims.

However, we felt there must be much deeper and more lasting needs. Many of the victims have been flown in from other parts of the country and we decided to offer our help by:

1. Writing letters to relatives of the wounded to let them know they are progressing.

2. Offering overnight accommodation to relatives to stay when travelling from out-station to visit victims.

3. Providing the extra comforts such as Ovaltine or fruit, etc. to those whose relatives cannot visit them, or who are too poor.

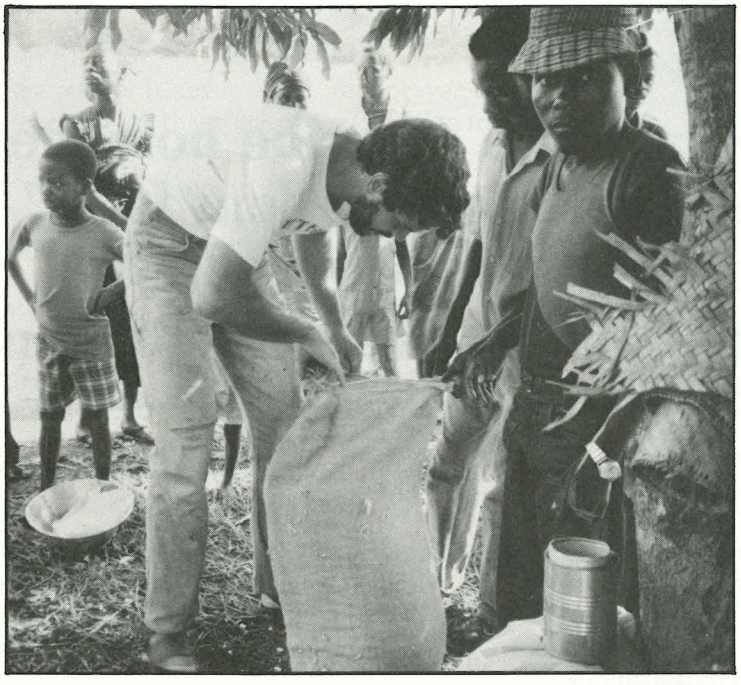
4. Enquiring to see whether we could arrange for laundering or clothing of those who have no nearby relatives to do it for them.

5. To provide hospital visitors, previously given training in how to approach people who have suffered violence or similar kinds of stress, so that no-one need be without visitors.

We put a lot of thought into these proposals and Peter and our church secretary went to the hospital authorities to offer this help. Sadly there has been no response at all. They were told that no passes could be issued for visitors and that anyway the army looked after the army wounded and relatives looked after all the others. There was no problem.

Sadly, too, it is so easy to forget these victims of violence after the first day or two of outrage. But the smashed and burnt bodies of the badly wounded may be there for weeks or even months. How sad that a prevailing suspicion of the ulterior motives of those offering help should deprive suffering people of the help we would gladly give.

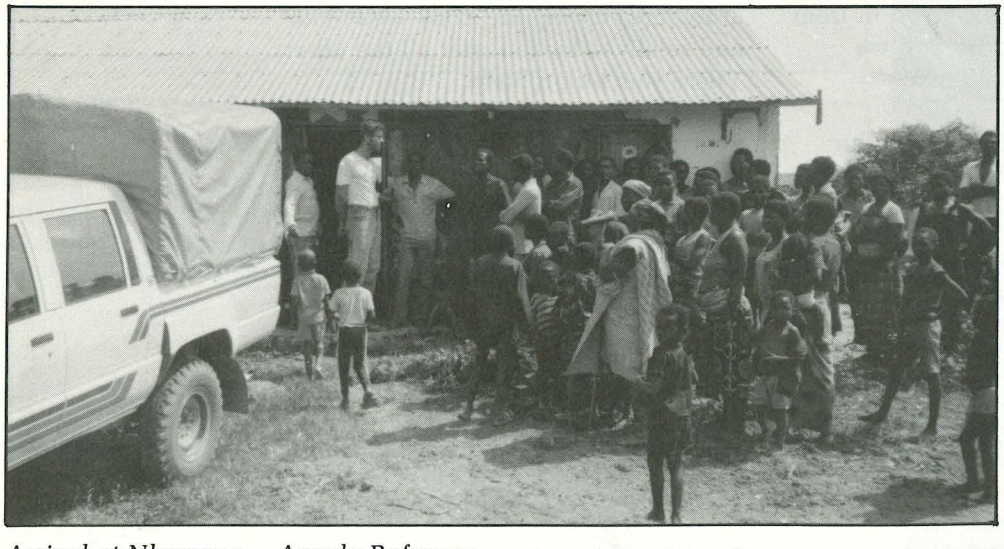
ANGOLAN



Photos taken by Stephen Green

Photo right: Doug Harmes — with sacks of beans to be distributed

'TEN THOUSAND Angolan refugees have arrived in the Bas-Zaire during the past six months,' reports the July edition of "Refugees", the magazine of the United Nations High Commissioner for Refugees.



Arrival at Nkamuna — Angola Refugees

MANY of the refugees are young women and young children who arrive in a pitiful condition, victims of the war raging in Angola. Some of the older families are refugees in Zaire for the second time. In Angola they were forced by the war to live in remote areas and survived by trapping wild animals in the forest and catching fish.

'We lived in the wild like animals,' says Eduardo Joao, 38-year-old father of seven children aged between 17 years and nine months. His wife gave birth without any maternity help whatsoever.

'It was thanks to God that the children survived,' he says.

Basic Supplies

In the small refugee village of Nkonda, there is a dilapidated dispensary with a few basic supplies of antibiotics and chloroquine, insufficient to keep at bay the killer diseases which, combined with malnutrition, put these vulnerable, newly arrived refugees at risk. Fifty refugee children have died of measles in the last six months in seven surrounding villages, for which this is the only dispensary. Now there is an epidemic. I watch a mother trying to comfort her nine month old baby stricken by the disease, its small face disfigured by loss of skin, quite red and raw around the nose.

Children of two other families, Maneza Emmanual and Paolo Domingos, ten and five years old, thin and emaciated, very small for their age, are obviously suffering from severe malnutrition, with tiny arm circumferences, and lack of hair growth. They are in urgent need of supplementary feeding, which is not available here. They risk being killed by a measles outbreak.

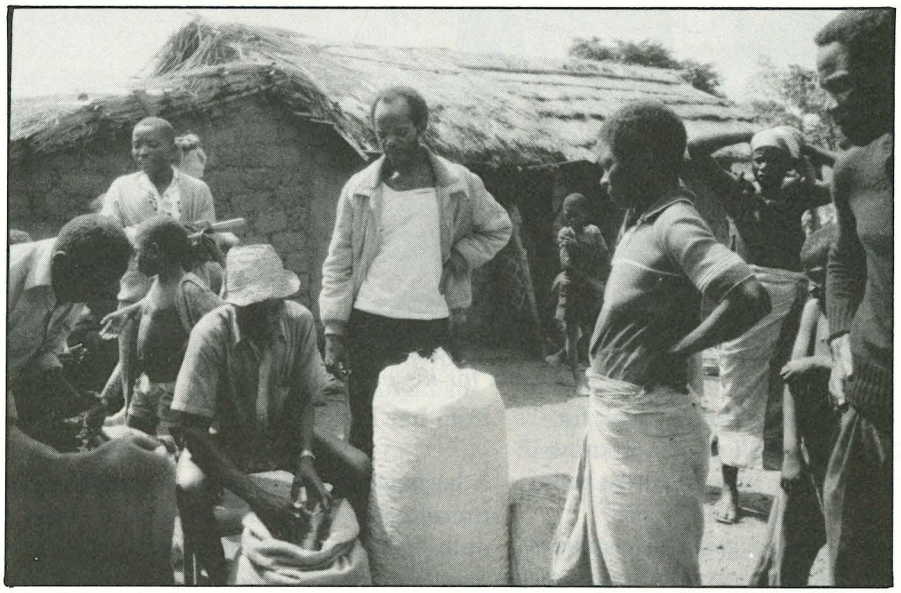
Gerald Knight, the Canadian agricultural specialist who works for

continued on page 166

REFUGEES

NO HEROES OR VILLAINS

. . . says Paul Stuart, BMS teacher at Mbanza-Ngungu in the Lower River Region of Zaire, '. . . only those who suffer.'



Food distribution

A FEW months ago I had the privilege of participating in the refugee work in Bas-Zaire. I was at Kimpese when a party of eight or so were going down to Songololo refugee camp to distribute some food, clothes and machetes. Why? Well, there is a fierce civil war raging in the north of Angola, where the government is attempting to wipe-out the American-backed UNITA rebels led by Joseph Savimba.

There are no heroes or villains, no goodies or baddies, only those who suffer. They come over the border into Bas-Zaire in their thousands, usually in groups of hundreds. Mostly they are old people, women and children (the men are fighting). They have nothing except the few rags wrapped around their emaciated bodies. They have fear in their eyes and only ask for safety.

I was at the border seven kilometres south of Songololo and saw a group recently over. They were resting in a small impoverished village, being cared for by their Bakongo brethren. The village itself barely had enough goods for its own needs.

Tata Schaves is an Angolan who worked with former BMS missionary Jim Grenfell during the troubles a good while ago. He learned how to distribute food, clothes and other necessities. He learned how to distinguish between a baby who would die and a baby who would live. He learned how to give the dying baby a small quantity of food and the healthier baby a sufficient quantity.

We only had two sacks of beans and Michael King and Doug Ames (an American missionary at CECO) set about distributing them under the instructions of Tata Schaves. I stood watching.

We then heard that there was an old man who was dying, sitting upright against the wall of a hut. He hadn't the strength to get up, his body worn-out by walking and disease. He was smiling though and talking to us in spasms. We went over to where he was and prayed with him. He wouldn't live very long in all probability.

But one thing stuck in my mind more than anything else; nearby, lying on the floor next to a couple of huts were three or four Bibles — open. Before we arrived there were some of those suffering people having a Bible-study. If that doesn't say anything about the nature and problem of suffering in our world then what does?

When I got back to the Land Rover they were just finishing the distribution. Michael got in to the driver's seat and just sat, unable to talk to anyone. He said later that he had been able to cope emotionally with the situation until the last few canfuls of beans. He had to give one can of beans to a woman in a family of five. This particular group had walked from a major town south of San Salvador, evicted from their homes by the UNITA rebels. They weren't used to living off the bush — they were town-dwellers, and consequently suffered more than those who had been in hiding in the forests. The forests by the way, had been napalmed and burnt.

CEDECO, the Community Development Centre of the ECZ (the Protestant Church grouping in Zaire) is helping to provide seeds and tools to the refugees. He tells me that the nearest hospital is less than 30 kms away along the tarmac road at Kimpese.

Decrepit Hospital

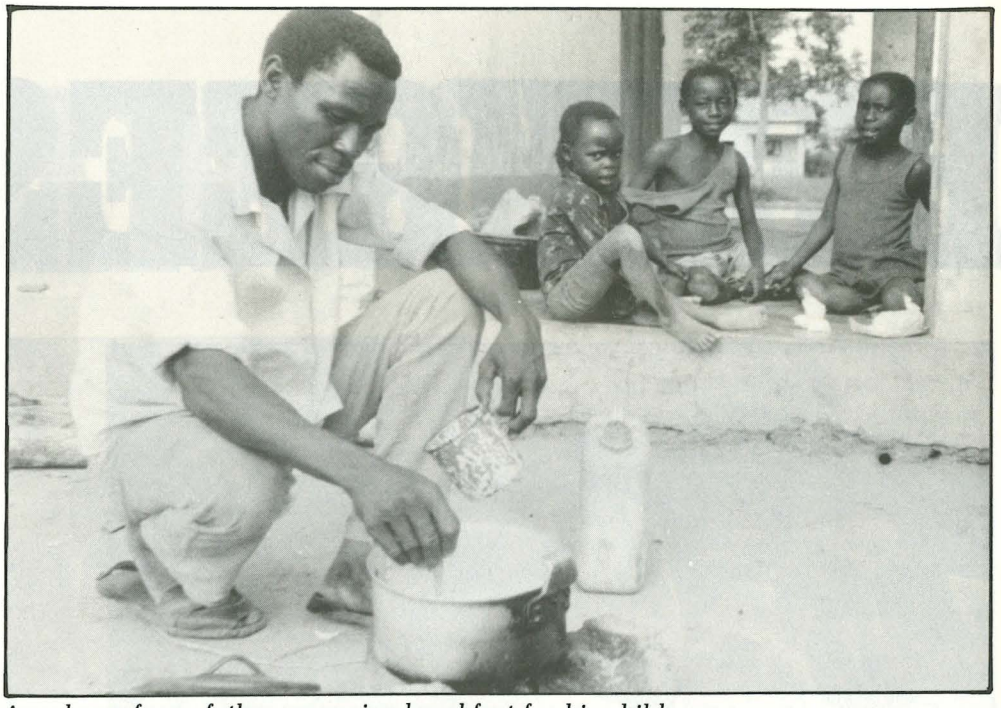
The government authorities in the zone's administrative centre of Songololo are very concerned about the situation. The decrepit hospital of Songololo has 40 beds, half of them without any mattresses and some with just a frame. More than 80 Angolan refugees will be sleeping here tonight, in a ward with only 20 beds. Electric light fittings hang dirty, dusty and useless from the discoloured, stained ceiling which bulges ominously downwards at one end, looking as if it could collapse without much provocation. Fortunately the rainy season has just ended, and the roof has held up.

The human misery which is forced to congregate here for lack of anything better is scarcely less depressing than their surroundings. Two orphaned refugee children aged between four and eight — their mother died of sleeping sickness, endemic in this region, lie together on one mattress, listless, thin and miserable. The younger one is sick with diarrhoea. They are being taken care of, since their mother's death, by an aunt.

No Resources

Another Angolan refugee mother and her three children occupy a single bed. The two younger children are sick — malnutrition is obvious. The hospital provides free medicine to those who cannot pay, but no food. However the local government authorities insist that even this cannot continue indefinitely: the state has insufficient resources even for its own citizens, who are suffering the same deprivations.

At the village of Nkamuna, 15 kms from the Angolan frontier, 34-year-old Maria had tears in her eyes as she told me that she and her young daughter had to leave their home during an air raid,

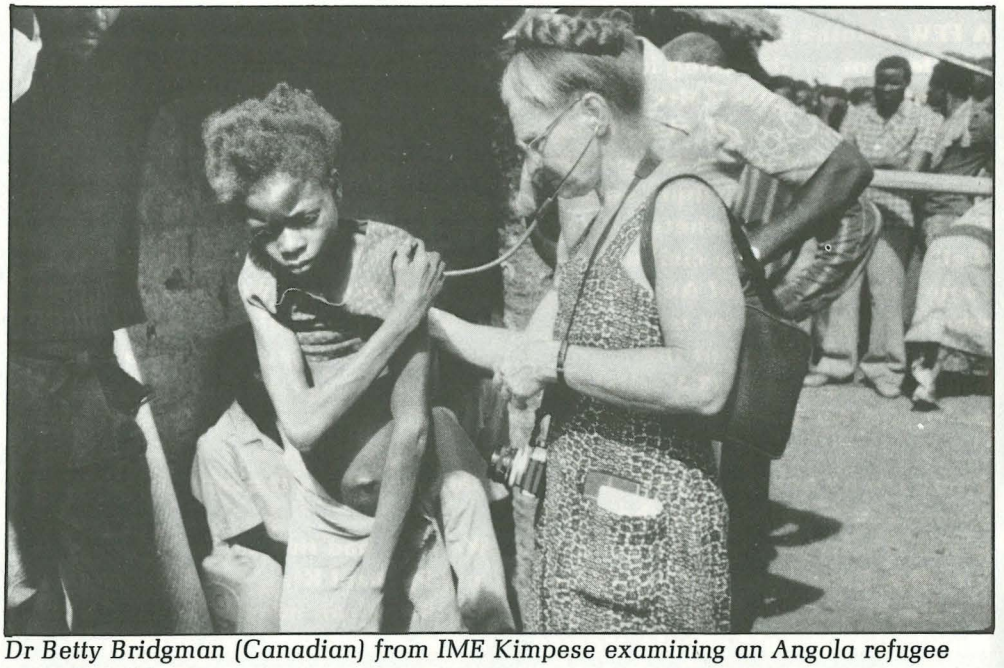


Angolan refugee father preparing breakfast for his children

without even having time to look for her husband. She still does not know if he is dead or alive. She has only been in Zaire for five days and is still wearing the same ragged clothes she came in. It took her one month on foot to reach the safety of the Zaire frontier from her home at Bembe.

A large group of refugees gathered round us as we spoke. They had eaten nothing substantial for nearly two days.

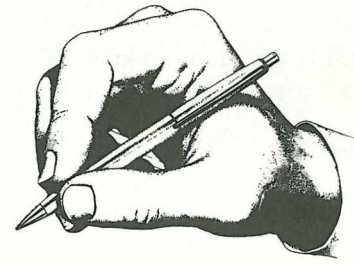
HUGH HUDSON



Dr Betty Bridgman (Canadian) from IME Kimpese examining an Angola refugee with probable TB

'Their arrival has been gradual and almost unnoticed as they make their way into Zaire to settle spontaneously in villages close to the main tarmac road linking the port of Matadi to the capital Kinshasa.'

REFLECTIONS



OUT OF THE MOUTH OF BABES . . .

Mary Hitchin is a former BMS nurse in Ntondo, Zaire. She recalls one little boy who taught everyone about evangelism.

'Little Mola and his sister Ntembe suffer from a congenital eye disease. Mola is seven and his sister is five. Wilma took them to Iboka when the eye surgeon came. Now, the doctor was able to operate on little Ntembe and she was able to get some sight back. But for Mola it was too late. He's only seven, but when he came back to Ntondo he was very bitter. He said "Why did God cure my little sister but not me?" But we chatted to him and helped him and taught him to make rafia mats so he's got a skill. But he has become a real little evangelist. What he's doing now is calling some of the local kids round to his house and saying "Now we're going to sit down and have a prayer together and then we're going up the market to witness". So they sit down together and these seven year old kids have a prayer meeting. He chooses a story in the Bible and says to the sighted friend, "Now you read the story and I'll give the address". So they get to the market, read the story and then Mola gives the address. Then when they've finished he says, "Right, you're going to come back to my house and we're going to pray about what we've done and about the people who've been listening to the Word of God".'

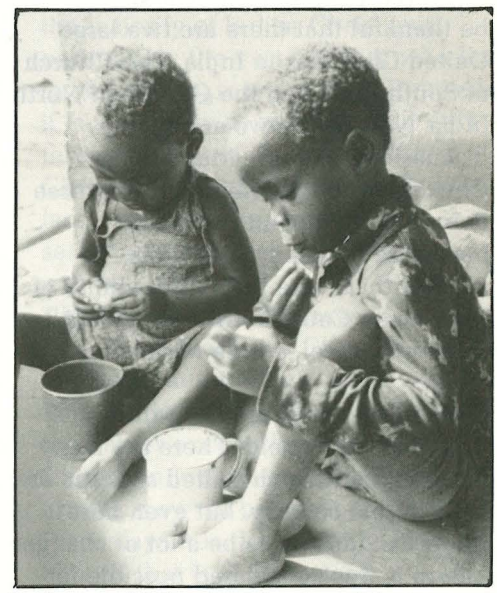
Wilma Aitcheson, BMS nurse at Ntondo, was preparing to come home on furlough. She said, 'I was up to my eyes in work and didn't know what to do first, when little seven year old Mola came in with a group of his friends and said "Mama, we've come to sit down and pray with you about the work today". I was so busy but I just had to stop everything and sit down and pray with these children.'

Another six year old boy, Ntamu, comes from a non-Christian family. One Monday morning, his mother came to me and said 'You know, Mama, yesterday, Ntamu came home from Sunday School and wanted to tell us a story that you'd been telling them. But we were all too busy and couldn't be bothered to listen to him. So he stood up on a chair and said in a loud voice, "What's the matter with you? don't you want to hear the Word of God?" So we all had to sit round very quietly and listen to the story he'd heard in Sunday School!' Children gossiping the Gospel.

BIRTHS, BABIES AND BWAKELI

Richard and Jo Allan have recently started their ministry in Pimu, Zaire. Richard is involved in maintenance and construction work, while Jo works in the local dispensary. Their first impressions of village life highlight the differences of a 'coming of age' in Zaire from Britain.

'We have already experienced many of the exciting aspects of village life. Yesterday, we went to our first "bwakeli", this is a kind of "coming out" celebration for young women. Here in Zaire, a girl often does not marry until she can prove her fertility by producing her first child. Once the baby is born, the girls spend a year at their parent's house, nursing the child, cooking and taking the only opportunity they will have in their lives to grow fat. When this period is up, they hold a big fete, such as the one we attended. It was a magnificent sight, all the girls were in traditional grass-skirt costume, their bodies were all covered in palm-oil, the drums beat loudly as the girls performed their traditional dances. We were encouraged to join in the dancing but being totally unlike any form of European dance, we found it a difficult accomplishment. However, we did succeed in causing a great deal of amusement for everyone else. After this we were invited to sit and eat with all the village chiefs — a very great honour (especially as we had gate-crashed the party!).



Refugee children having breakfast

'THERE'S ANOTHER SIDE TO THE STORY'

RECENTLY I mentioned to someone that you wouldn't see many patients in our Udayagiri Hospital (Moorshead Memorial Christian Hospital) during the month of December and the same could be said of the July/August period. Why? The former is the time of harvest and the latter the time of planting in the Kond Hills. No one but the seriously ill can be taken to hospital at that time and as long as you can you have to work. Our hospitals serve as GP Medical Centres as well as places for the treatment of the more seriously ill. A casual visitor might assume that such a picture denoted that there was no longer need for a hospital. They would be wrong. During the hot season the hospital was full to overflowing. No field work is going on then.

First impressions can be misleading.

I have read with interest the recent articles in the *Missionary Herald* written by some of the party who visited the Indian sub-continent last year. However, some things have troubled me. Things are not necessarily what they appear to be, although some of the criticism may be justified.

United Churches

A church planted in Indian soil? Let us be thankful that there are two large United Churches in India, The Church of South India and the Church of North India. Now these two are having discussions with the Mar Thoma Church on the possibility of the three churches uniting and one day becoming the Church of India. To suggest that there is any possibility of the Roman Catholic Church and CNI uniting is, I feel, a little misleading.

Only in the cities are such things as united services held. There are many occasions on which united services are held in this country, but even here there would have to be a lot of changes before it was considered possible for Roman Catholics and Protestants to unite in one church. If people in Orissa, and more particularly people in the Kond Hills, thought that the CNI contemplated uniting with the Roman Catholic church they would withdraw from CNI tomorrow and that is certain. This is one of the issues that was made quite clear at the time of Union.

What do we mean by a church planted in Indian Soil? The church has been planted and it has taken root. It does not flourish everywhere, unfortunately, but it is there and there to stay.

Technologists from many nations of the world have lent their expertise to India, they have shared their skills. Factories have been set up, sometimes by Japanese, Germans, Russians; essential parts have been imported, assembly has taken place in India. The result? A Japanese/Indian product or a German/Indian product as the case might be. Then production takes place in India, all the parts are made there. The result? An Indian product with the aid of foreign expertise. Then the foreign technologists leave. The watch company I am thinking of makes some of the best watches in India. I have one myself. It is an Indian watch not a Japanese one. We must not confuse Indianizing the church with planting a church in Indian soil.

A Relevant Church

At the first CNI synod to be held in Delhi in 1971 there was a lot of talk about an Indian theology, mostly from young very academic ministers previously of Anglican tradition. There was a lot of talk about making the Gospel relevant. The Gospel is always relevant. Our presentation of it may be at fault.

A foreigner present at the synod, a German doctor who had served in the Hitler youth, reminded us that there can never be a national theology any more that there can be a national science. In fact he said that when people in Germany developed a German theology, a national theology he called it, that was when things began to go wrong for the church there.

While we may want to see the church of India more relevant to the situation in which it is placed we must not confuse Indianizing the church with planting a church in Indian soil. Many foreign plants grow in this country but we no longer think of them as foreign. They have taken root here though this was not the country of their origin.

Countries that were evangelized during Colonial times unfortunately bear the mark of that era. Church buildings in cities such as Delhi, Calcutta and Madras were built in keeping with everything else pertaining to the British Raj. Many of those who attended those churches were Westerners working in India.

Not for them a seat on the floor! You have to go to the villages to see the church as it really is. Shoes off before you enter the building. (You are not likely to see 60 pairs of sandals outside the door of any church in this country!) Mats on the floor to sit on and today, in many churches, Indian musical instruments to accompany the singing.

In the early days the missionaries wrote many of the hymns. Until today very few people in the Kond Hills have managed to write hymns to authentic Kui tunes. The few I have heard have been beautiful, but because they have been tunes reminiscent of ones the farmer might sing to his buffaloes as he ploughs they have been laughed at by many. Today they much prefer to

'Things are not what they sometimes appear to be,' says Joan Sargent

adopt the Oriya tunes which are modern and lively. On the last occasion that the Kui hymn book was reprinted I suggested dropping the hymns with English tunes. Result? An outcry from one old faithful. 'Over my dead body,' he said. They were what the early missionaries had written, they would stay! Few of them are sung today! One of the most popular hymns in the whole book is set to a Hindi film tune, but this is frowned on by many. No more film tunes they say.

Drama

Indian Christian drama is in a class of its own. It is an excellent way of proclaiming the Christian message, although it is the Old Testament scriptures that are taught most as portrayed in stories of Abraham, Joshua, Saul, David and other heroes of the faith. The production, usually far more authentic than such things as Anno Domini, is very definitely an Indian style presentation. The whole thing will last anything up to four hours or maybe longer, and will always be well attended. If one church group prepares such a drama, which is well received, they will probably be asked by other churches to present it in their villages.

The Christmas story is one that is enacted true to scripture, but in a typically Indian style. If Indians produce it then the production is definitely Indian. One production has King Herod sitting on his throne angry and proud at the thought of another king coming into the world and of the threat to his own throne, all beautifully portrayed by a dancer. As she danced you saw his anger, his pride, his fear, you saw his conscience at work. I have never seen anything like it in a Western style production.

Christian Art

Indian Christian art has really only been developed by the Roman Catholic Church, because that church has long relied on art as part of its heritage. We in the Protestant church threw out the baby with the bath water at the time of the Reformation. No candles, no pictures, no nothing. The Indian church has ways of using candles. At Christmas services in the Kond Hills it is common for candles to be lit and brought into the church by the worshippers as they gather, signifying that the light of God has come into the world. Incense sticks too are burnt (so much so that the preacher runs the risk of being asphyxiated!).

It is not that the church is going 'High' or resorting to heathen practices. It is a practice which accompanies any special or great occasion held in a home, particularly weddings. It is sweet perfume. Some Westerners may not agree!

There is always a great demand for Christian pictures, particularly from Christians in the Kond Hills. Unfortunately, for many years nothing but Roman Catholic pictures were available so you quite often saw a picture of the Sacred Heart in a Protestant Christian home. People wanted something to show that this was a Christian home but more particularly they wanted something they themselves could look at.

An English missionary living in Delhi, herself well versed in the arts, drama, painting etc. has been trying to encourage Indian Christians to use their artistic talents and produce paintings that are Christian but definitely Indian. She is getting somewhere.

The faded pictures that were seen on school walls no doubt originated from this country and were put there by early missionaries. There is nothing to replace them.

The dividing line between what is cultural and what is religious is a very fine one. The red spot in the centre of the forehead definitely has religious significance for the Hindu. Committed Christian girls do not use it and I stress the point committed. It is used by many nominal Christians however and many who are only loosely connected with the church. These girls say that it has no significance and is only used for cosmetic purposes.

Arranged Marriage

But when it comes to the question of arranged marriages we should not be critical. If the Indian church were to advocate free choice of partner, 'love marriage' as some call it, as against the common practice of arranged marriage there would be chaos. Of course it is already happening in the cities and there are isolated cases of it in the villages too, but those I have known have for the most part ended in disaster. Comparatively few arranged marriages do not work out. The couple have to work at their marriage and work it out together. Many of them, the majority, are very happy indeed. Why should we be dogmatic? Arranged marriages do not contravene the teaching of scripture.

Etiquette

As for the host sitting down to eat with his guests while his wife waits on them, that is Indian style etiquette, nothing more. The highly educated who live in the cities and have travelled widely do things the Western way which is not necessarily the Christian way. You can persuade your hostess to sit down as well as her husband to eat with you if you know her well. Generally speaking she finds it more convenient to wait on her guests and eat later. It is not because she is inferior to her husband that she does not eat with her guests.

It really was not very wise to tell an Indian congregation about the sale of a church building in this country to a Hindu community. It definitely would not be appreciated. We obviously do not have much respect for our places of worship if we can do that. No Indian Christian would dream of making use of a place that has been used for Hindu worship. The two just do not mix. Dialogue is all right in Britain in our cosmopolitan society but dialogue for the majority of Indian Christians, particularly the vast majority who live in rural areas, is just not on. Remember it is a minority community, still only three per cent of the population is Christian. The church is not ready to face dialogue in India apart from the select high-ups.

The church has a message to proclaim and that is that Jesus Christ is the Way, the Truth and the Life. Not a way, but THE WAY. Jesus said, no man comes to the Father except through Me. The Church in India is growing, though that growth may not be exceptional, but in these days it is the presence of that church that is so important.

Worlds Apart

BANGLA
SENIOR

Mary Hart tells us how old pe

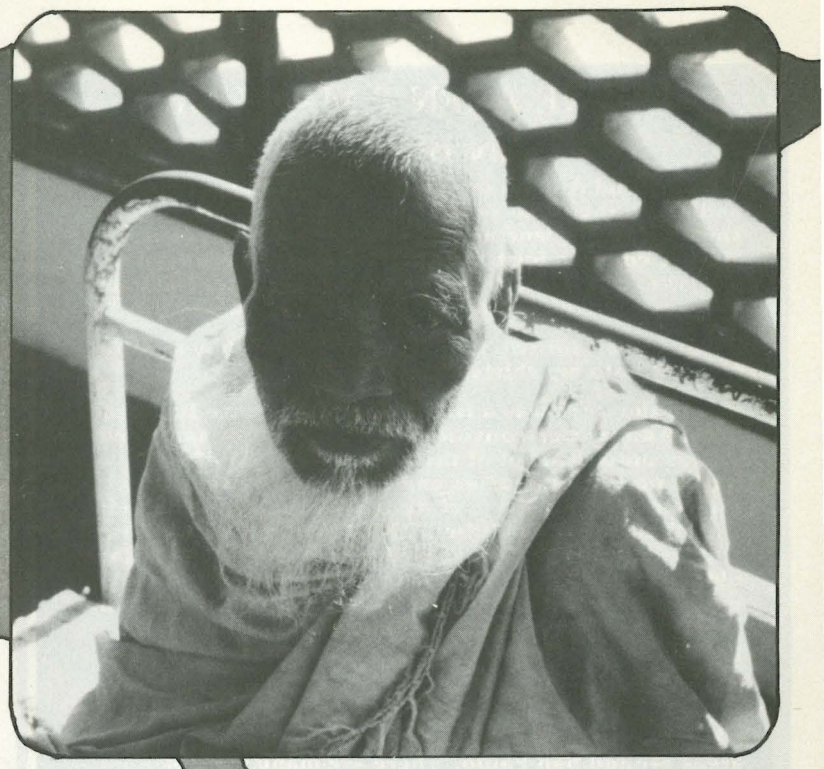
IN a Muslim society, there's a strong family structure and reverence for the elderly. So there are not so many lonely old people as you might find in this country. Most families consider it part of their duty to care for their elderly. Having said that, when you get a very poor family, obviously the priorities are toward your own children and the older people have to work to keep themselves until they are very old, when they aren't capable of working. Some do very heavy and rough work such as jungle cutting or breaking up bricks on the side of the road. In Chandraghona, this job has been done by very old people recently. But if they become incapable of working, it is considered part of the family's duty to take care of them. So it's unusual to see people begging just because they're old. It's far more common to see people begging because they're crippled or deformed, or young.

If you survive childhood in Bangladesh you have a pretty good chance of living to old age. So many children die under the age of five. At Chandraghona, there are about 20 people who are there because they have leprosy. A lot have lost contact with their families during the period when leprosy patients were treated in complete isolation, and have never been able to make up that loss. That dislocated relationship has never been able to heal.

'We consider it part of our responsibility to look after these old people until they die,' says Mary Hart, BMS Nurse at Chandraghona, 'We try not to admit any more people to the "Ashram" as we call it. In many ways, the folk in the Ashram have a better life than they would outside. They get three good meals a day.'

It's a hard society to be old in, especially if you have to work. One old lady of 80 years is almost blind, but she goes out every day jungle cutting. Of course, she doesn't have to keep anyone else. Old people feel part of the family, wanted, needed and not neglected.'

Bangladesh is not an easy country to



t...Old Age

ADESH'S CITIZENS

ople remain part of the family

be old in, but then, it's not easy to be old in any country. There's certainly more reverence for age and experience than there is in Britain where we worship youth and vitality. Here, age and experience counts for very little especially since experience in this country is so quickly outdated. Experience in Bangladesh still counts for a lot. It's a slow moving country, not industrialized and not technological. Even amongst the better-off people there is still a reverence for age, for their old people. There is no sign at the moment of anything happening in Bangladesh like it is here in Britain where old people live in Old Folks' Homes.

In the village areas, you don't often take care of a child until you are a grandmother. So many young children have babies that the mother-in-law brings up the baby, and it's not until you yourself become a mother-in-law that you start looking after a child.

There really is a strong family set up. In the poorer families, the old are not sent away, but they are expected to contribute to the family through working.

'We do see some senility among the old, but they are still cared for by their families. There is only one mental hospital in the whole of Bangladesh for every sort of mental illness, so they have no room for senile old people.

'In Bangladesh, very few people know how old they are at all. You can only judge by looking at the age of the children and grandchildren, the colour of skin and hair, etc. I should think that they would think that 70 is considered old. The Bangladesh Baptist Sangha has a retiring age of 55. There is no social service at all. If you are old and destitute, you either work or beg. That is the problem with the leprosy patients. They have lost their family links and have to find ways of supporting themselves. We often knock the National Health Service in this country, but when you see a country without one, you see how good it is. And you can't condemn begging when that's the only alternative to starving. There is no choice. Begging is the social service in Asia.'

THERE AREN'T MANY OLD IN BRAZIL!

Augusta and Adimar are the parents of Maria Coutinho and are in their mid seventies. They were living on someone else's land as squatters when, because of Maria's concern for her father's health, they moved to the *favela* where she lives. He needed hospital treatment but was quite disturbed by his first hospital visit.

'I had to wait for two hours,' he said, 'and they made me take off both my shirts!'

Life in the *favela* was a frightening experience for them both. Adimar was convinced that someone was throwing stones onto the roof of their shack at night. He was frightened of city noises and city people. Eventually, they moved from the *favela* to move round Brazil staying with their various children. This is not unusual in Brazil. Old people are quite prepared to 'get up and go' in their old age. They do not feel so rooted to a place, but are quite mobile. This contrasts with people in Britain who, the older they get, the more they want to stay in one place.

'There aren't many old people in Brazil. We don't often meet people in their seventies,' says Dorothy Vaughan, who with her husband Frank, has been working in *favela* areas around São Paulo. 'There are many factors affecting this. In Brazil, bronchitis and TB are still killers. People consider themselves old when they are 40 and 50! In fact, most people retire from their first profession when they are 50. Retirement doesn't depend on reaching a certain age. Rather, it depends on how many years you have "put in". After 35 years labour, you can retire. Of course, at 50 years old many find other jobs to do. There is a state pension, but it is very low. This means that they can often avoid income tax and make more money than they did when they were working! This is especially true among the working classes.'

'The family unit in Brazil is much stronger than here in Britain. Older parents are cared for by the children. This is done not only out of a sense of duty, but being elderly brings with it a sense of respect. Older people are, in a very real way, part of the family. Those poorer people with whom we work often build a small shack on their land for the parents. This is like the "granny flat" idea. One elderly woman knew that her church was looking for a plot of land on which to build a sanctuary. She offered up her *favela* land asking only that she could have a small house at the back of the church in which to live.'

NUMBER OF PEOPLE AGED 60 AND OVER
(figures in thousands)

	1975	2000	2025
Africa	**19,947**	**42,726**	**101,962**
South America	**21,053**	**40,990**	**93,317**
North America	**34,491**	**44,727**	**76,483**
East Asia	**90,233**	**168,849**	**335,292**
South Asia	**62,433**	**133,421**	**307,823**
Europe	**82,389**	**101,595**	**129,060**
Oceania	**2,359**	**3,700**	**6,412**
USSR	**33,870**	**54,352**	**71,309**
Total	**345,875**	**590,360**	**1,221,658**

(Source — United Nations)

OLD AGE IN ZAIRE

taken from a conversation with Mary Hitchings

THERE are about 40 old people in Ntondo who are sponsored by Help the Aged. The money is sent out through the BMS and administered by Wilma Aitcheson. The money is used to buy whatever they need in the way of blankets, food, clothes and tools for their gardens — anything that they need.

The accommodation for old people is sometimes a problem. One or two of them live in Habitat housing and the sponsorship scheme is paying the rent for them. (Habitat is an American organization. In Ntondo, its workers are trying to find ways of building better houses.) A few years ago a lump sum from Help the Aged enabled some houses to be built for them, but an Old People's Home has not been provided because that doesn't really fit in with their culture. The houses are traditional African houses with the 'Ndele' roofs and mud walls, so they can have their usual fire in the middle of the room.

The old people in the scheme are usually those who have no extended family and those without children. In Zaire, children are your life insurance. Some are folk who have been a little bit awkward in their life-time and so younger people just don't want to know them. But they have mellowed down and are in real need. There is one very difficult man and his family have rejected him. He and his wife, who is nearly blind so she can't work the garden, are in real need. It is hoped that Dr Adrian Hopkins, from Pimu, will go to Ntondo soon for an eye clinic. She is first on the list for an operation, and hopefully will get some sight back.

Mama Mioto

Mama Mioto has quite a history. Her husband used to be a school teacher in Ntondo. She used to go off on evangelical trips with other women. They would leave Saturday mid-day, walk 30 miles in the heat of the day to a village, take the services there on Saturday night and Sunday, and then walk all the way back on Sunday night. One weekend, when she arrived back at 2.00 in the morning, she found her husband hanging from the roof.

He was prone to depression and, since there was no doctor at Ntondo, he had gone to see the doctor at Bikoro. The doctor there got fed up with him and said, 'Well, you're going to die anyway'. That was the last straw and Mama Mioto came home to find he had hanged himself.

Her in-laws, who were not Christians and lived on the other side of the lake, came to Ntondo and accused Mama Mioto. They said it was an evil spirit in her that had caused her husband to hang himself. They took everything she possessed away from her house, even her bed. She was destitute. so she was taken to hospital and given a nurse's house. She was trained as a midwife. Then she became President of the Women's meeting at Ntondo. Now she is quite elderly and has had a slight stroke so she is not able to do the work she once did. She is one who will be getting into the Help the Aged scheme very soon.

Disabled and active

Mama Ngulalia has been a real leader in the Women's work during the years. Her husband

used to be a pastor. They were a fine Christian couple. When he died, she said, 'I'm still able!' and led all the Women's work in the area. She is quite old now. She had some eye trouble and went down to Kinshasa for an operation, and they operated on the wrong eye. She came back nearly blind. Since she came back, Wilma Aitcheson has taken her and 40 others to a visiting eye clinic and some sight has been restored. She has carried on with her work!

Whether it was caused by native medicine or what, Mboyo is paralysed and for ten years never left his house. When he was given an old wheel chair it was as if the whole world opened up to him. He was able to get around the village with his friends. He could go to church – where he hadn't been for years. He was able to go to hospital for his own medicines, and also to the market.

Many young people have moved away from Ntondo so a lot of the old people will say, 'I have a daughter in Kinshasa, or a son in Kisangani'. Transport is difficult. They can't visit them very easily and they are in real need. Everything is so expensive and the pension is only £10.00 a month if you get it. Some of these people are not well enough to go out and work their gardens and many are living at starvation level. This is where the church and the missionaries are able to help. Some families get fed up with their old folk and just won't feed them. There are some mentally deficient people who are abandoned by their family.

Number of People Aged 60 and Over (figures in millions)

	1975	2000	2025
World Population	346	590	1,121
More Developed Regions	166	230	315
Less Developed Regions	180	360	806

MAYA DIDI AND THE HEN

In Nepal, one elderly woman used an unexpected situation to witness to her faith.

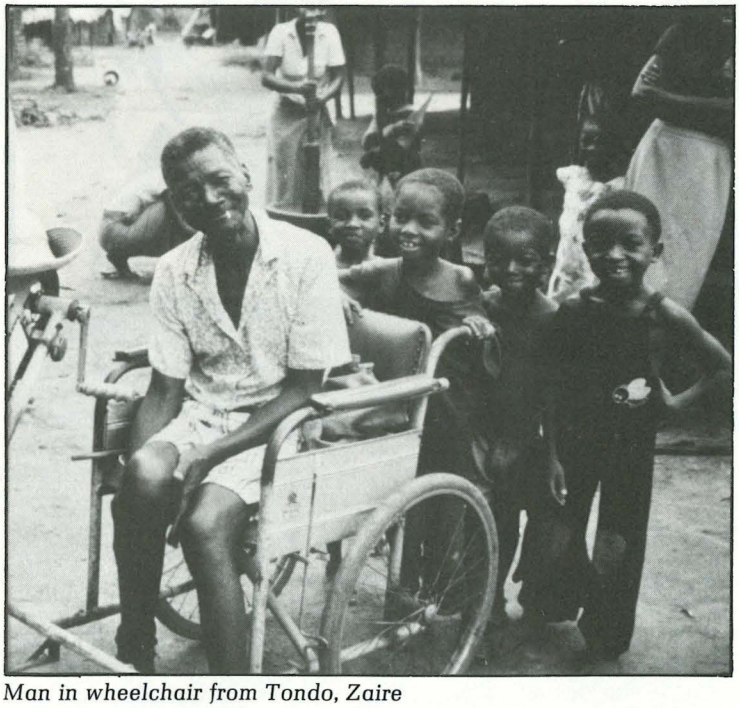
'One day, Maya Didi came to our house almost in tears. She is an elderly woman, uneducated and rather poor. She is also the first Christian from our village. She once told us this story.

'While she had been out fetching water one morning, she discovered that one of her two hens had gone missing. She asked her neighbours, but they could tell her nothing. For no obvious reason, she went to the house where a distant relative of her husband lived. The young man flatly denied any knowledge of her miserable bird, so she meekly turned to go when she saw a pile of feathers at the edge of the yard. The man called over some friends to share the joke, loudly boasting his luck and abusing the old woman saying that now she was a Christian, she had no right to come near his house. Besides, he knew she wouldn't do anything about it as "Christians are all forgiving and love their enemies". At this point, Maya Didi, suddenly brightened up saying, "You know, he's right! We Christians do forgive wrongs and love our enemies. I hope that the hen has done that poor boy some good!"

'So it was that one part of the Gospel was spread round the village with the gossip. That hen, and the silent response of its owner had certainly got the right message across.'

Some of the local old people help out at the hospital doing various jobs. Some of the women pack things at the hospital. So they don't feel that they are just receiving charity, but are contributing to life too.

Bilepa had TB. She was married to Nkoi and had five or six children by him. Eventually, because she was always so ill and because she had TB he took another wife and left her. Bilepa is really too ill to look after her children, so they are also on the feeding programme. There are a lot of people in these circumstances, where the husband has left them. Another woman, an epileptic, is on the feeding programme. When a woman is epileptic, or has diabetes or TB, the husbands will often leave them or take other wives, and they are left pretty destitute. These are the kind of folk involved in the Help the Aged scheme.



Man in wheelchair from Tondo, Zaire

The witnessing witch doctor

Another man Petolo was originally a witch doctor but was converted and came under the sound of the Gospel. Because he was converted his family rejected him, so he came over to Ntondo and we took him on as a mission worker and he used to cut the grass. He used to sing all the songs he sang as a witch doctor but with Christian words. A lot of people were converted through his witness. He lived at Ntondo for many years and eventually died there. When he died, his family came over to collect his belongings. We'd given him a hut, but it was pathetic. They made a fire in the middle of the room to burn all the rubbish. Mary Hitchings saw something burning there in the fire and pulled it out. 'Look you've left his most precious possession behind,' she said. It was his Lotumba New Testament. They didn't want it, so Mary took it home. 'It's all burnt around the edges, but it's one of my most precious possessions,' she says.

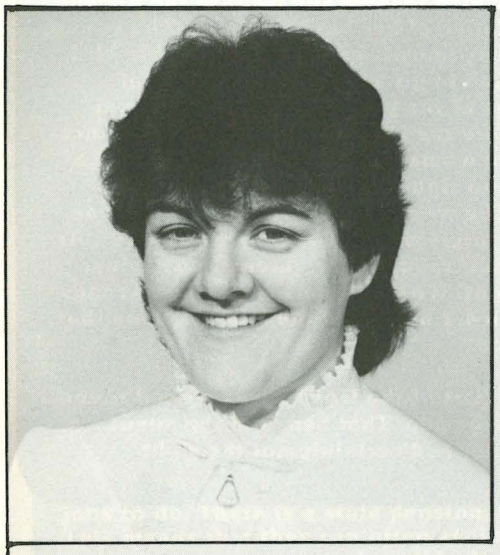
Even in death

Mama Nsombele was a leprosy patient who's family had rejected her because of her leprosy. She lived in a little hut behind the hospital for years and years. Whenever one young BMS missionary had had enough and wanted to pack her bags she would just have a chat with Mama Nsombele and come away encouraged and ready to go on again. She helped many of the other leprosy patients through her witness. When folk die in the wards, relatives will wail and throw off their clothes, rolling in the dust and the dirt. The louder they wail, the more they believe that they are driving away the evil spirit that caused the death of their loved one. But when Mama Nsombele died, all the Christian women from around came and sat round her bed singing hymns. There were a lot of non-Christian patients in the ward at the time. Then there was a church funeral for her. Even in her death, Mama Nsombele was a living witness to the Lord.

TALK ABOUT

NEW CANDIDATES

Eight new candidates, part of the increasing number of folk hearing the call of God to work overseas, have been accepted by the BMS General Committee for missionary service.



EUNICE MURRAY (27), a member of Peterhead Baptist Church and a qualified teacher will be working in Zaire. After training at St. Andrew's Hall and French language study, Eunice will teach at the British Association School in Kinshasi, Zaire. An advert in the *Herald* prompted Eunice to come to terms with a growing conviction that she should go overseas.

'A build up of commitment to the Lord, a reminder of an earlier promise to serve Him as and where He showed, and then a call through a song sung in church one evening on the theme, "Our father's house is full of worshippers, but where are the harvesters?", prompted me to consider overseas service with a Missionary Society.

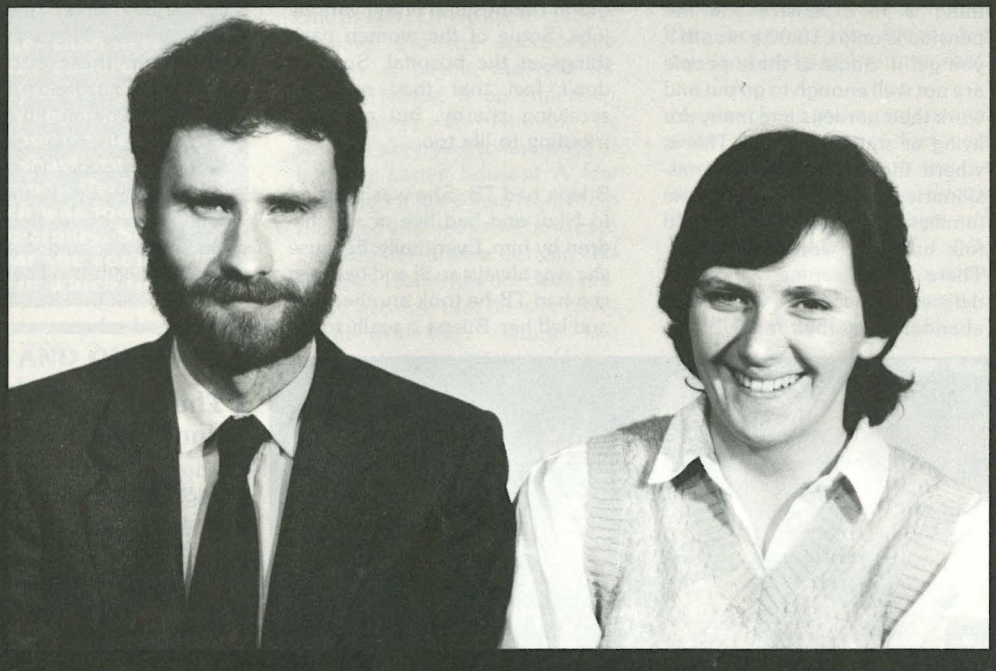
'The sharp contrast between those who have so much (spiritually and materially) and those who have so little made quite an impact on me and I knew Christ was calling me to share His love and not keep it all to myself. This was followed 18 months later by a quiet conviction that I had to respond when I read an advert in the *Herald* expressing a need for primary teachers in Zaire and Bangladesh.

'One of the most vital ministries the local church can perform is in prayer. Without an army of warriors at our backs, how can we, a small number of individuals abroad, be fully effectual for Christ? I am counting on the prayer support of my own fellowship and I think it is more alive and real to people when they have some personal contact on the field. Through prayer, contact and giving the church at home can be as much part of the work overseas as those sent out.'

JENNIFER CHEETHAM, (24), is a nurse and member of Bury Baptist Church. She trained at the Bury School of Nursing and is a qualified midwife. After two or three terms at St. Andrew's Hall followed by training in French and studying for the Diploma of Tropical Medicine, Jennifer will leave for Zaire.

'I felt that God was calling me to do missionary work overseas and I applied in obedience to Him. Since I attended a Baptist Church, it seemed only natural to apply to the Baptist Missionary Society.

'The place of world mission in the local church depends on each church and its degree of commitment to it. My own fellowship has a keen interest in world mission and has given a great deal of support to the BMS and other societies.'



CHRISTOPHER (29) **and LYNETTE OUTRAM** (26) are members of West Bridgford Baptist Church and are both qualified teachers who will serve in Zaire. Chris and Lynette spent some time at Cliff College where they first considered serving overseas.

During the last week of the year, the college runs a week's convention which included a course on World Mission. This was led by one of the college tutors, a former missionary to Zaire. We both went on this and during this time felt God wanted us to serve Him overseas.

'When we considered applying for service six years later, as members of a Baptist church, we felt that we should apply to the BMS first. We have been very impressed with the care and support that BMS gives to its missionaries. As we have continued with the BMS we have been more impressed by this. We look forward with anticipation to further training and resettling in a different country.

HELEN WILLEMSEN, (23), a member of City Road Baptist Church, Birmingham, equipped with a B.Ed degree and some knowledge of French, will teach at the British School in Kinshasa, Zaire after further training in French and two terms at St. Andrew's Hall, Selly Oak.

'Having completed my teacher training and probationary year successfully,' Helen says, 'I asked God where I should serve Him. As I prayed, I felt led to try many "doors" of opportunity for teaching posts abroad. God showed me, through closing doors mostly, that I should offer to serve Him through a Christian society or organization rather than a secular one. So I duly "tested" that calling and here I am!

'Many have said that "adaptability" is one of my God-given good points. Adjusting to a new culture will not be easy, but as God has called me to it, He will give me the strength and courage to do it. I feel that "world mission" in parts of the world where the Christian mission has never been broadcast has diminished. We need to realize that in Christ we are one and need to share the gifts and resources God has given us.

'Every local church has a responsibility to look at what God has given its members and prayerfully consider how they can help other members of the body!'

ALISON COTTAM (27) spent some months working as a volunteer with BMS doctor Betty Marsh in Berhampur, India, in 1984/85. Alison, a member of Christ Church Baptist Church, has been accepted for service in Bangladesh.

She is a trained nurse and midwife. Alison will leave for overseas after further training at the Child Health Institute, in the Bengali language and two terms at St. Andrew's Hall.

'I wanted to make the best use of my midwifery training and serve God through my work,' she says.

'I am conscious of the huge gulf between rich and developing nations and believe that God wants us to share resources and knowledge with each other. As my Christian faith has developed, I have become aware that meeting spiritual needs is as necessary for our well being as meeting the physical need. So, I believe that the skills I have to offer can be best used through serving with a missionary society rather than through a secular relief organization. Experience as a BMS worker in India, a sense of God's calling plus the prayer and encouragement of friends and family have also influenced my application to the BMS.'

IAIN (29) **and ANNE** (23) **WALKER** have been accepted for service in Brazil. Iain is a member of Pitlochry Baptist Church, while Anne is a member of East Kilbride Baptist Church. Iain has just completed a Certificate of Qualification in Social Work and Diploma in Social Work, while Anne, a gifted linguist and a graduate of Oxford University with a degree in German, has a PGCE qualification to teach. They will undertake social and evangelistic work in Brazil after training at St. Andrew's Hall and Portuguese language study.

Their call to overseas mission came through 'Influences from church, friends, books and University', and a challenge through prayer to be open to God's call to wherever it might be.

For Your Prayer Diary

BANGLADESH – KHULNA AND JESSORE 7-13 September

Through the Bangladesh Baptist Sangha Special Evangelization Fund, an outreach programme at Narail has had a far reaching effect. A book room in Narail bazaar has been an effective evangelistic tool. In a predominantly Muslim society, the church is often faced with opposition. Yet, this outreach programme has reached many people. Remember newly baptised converts as they begin a life which will not be easy and which may result in isolation from family and friends. The cost of commitment in Bangladesh is great. Rev B N Mondal is the Pastoral Superintendent in Khulna with responsibility for nine city and nine village churches. Rev B A Baroi is Director of the World Missionary Evangelism orphanage looking after 120 boys. Rev H Mack of the Liebenzeller Mission is the Pastoral Superintendent of the Jessore Union. The Bangladesh Baptist Sangha is discovering the importance of agricultural development and social concern. Remember the agricultural training programme and the young people who will attend, and the vocational projects for women, all carried out under the auspices of the Sangha.

SRI LANKA 14-20 September

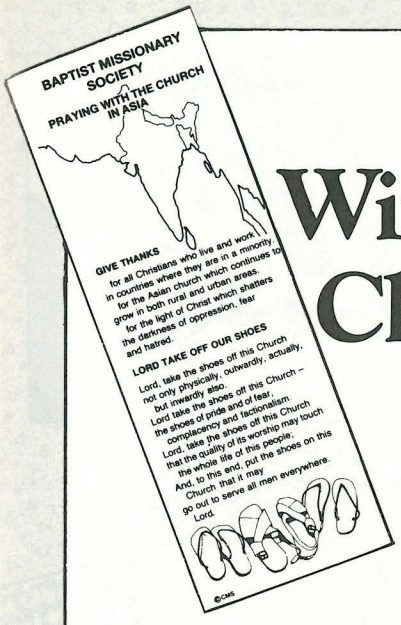
We are very aware of the troubles in Sri Lanka. New reports and photographs bring the civil strife all too vividly into our lives. The Sri Lanka Baptist Sangamaya (Union) is working in the midst of the violence seeking to bring the reconciling power of Jesus Christ to the country. Peter and Margaret Goodall serve at the Cinnamon Gardens Baptist Church in Colombo. They write, 'Since we are so near to the main hospitals in the city, we become first to know of the tragedy. On the agenda at church meetings we now have the matter of how we can give effective help to the patients suddenly rushed into the Accident ward . . . even as I write now . . . another series of ambulances is bringing the injured from a bomb attack on two buses from Trincomalee to Colombo. One of our members, a deacon of the church, saw a part of the building where he works collapse from an explosion which killed a number of people who were innocently going about their business when the bomb went off.' George and Betsy Lee, working in Kandy, are experiencing much the same. They write 'Pray that the Christian Church may set an example of forgiveness and reconciliation at this time'. Remember the ongoing work of the Sangamaya and the Matale Jayanthi Nivasa home for elderly women.

INDIA – CHURCH OF NORTH INDIA AND DELHI DIOCESE 21-27 September

The CNI, formed in 1970, is a united Protestant church made up of several denominations, including many Baptists. In a country where Christianity is a minority religion, having several separate Christian groupings served to weaken the church's overall witness. Now, with a new constitution and method of working, the CNI is a growing church body. The Moderator of the CNI is the Most Rev D C Gorai, Bishop of Calcutta, and General Secretary, Rev Pritham B Santram. On his recent visit to Britain, Bishop Mohanty of the CNI said that during its earlier years, the CNI needed help. It was like a small child, but is now like a strong young man ready to face the future. Remember the CNI Overseas Personnel Department: Mr V Bakhsh; the Bishop of Delhi, Rt Rev Maqbul Calebl; the Secretary of the Diocese Rev Patrick R Motilal. Geoffrey and Elsie Grose serve at Green Park Church, Delhi. Sheila Samuels and husband Rev Desmond Samuels are concluding their work in the Cathedral Church of the Redemption in Delhi prior to moving to a new location. Pray for the schools and hospitals run by the CNI in the Delhi Diocese.

HOME – SHARING IN MISSION 28 September-4 October

This is the time of year when we celebrate the founding of the BMS. It was through the vision of a simple shoe cobbler that the BMS began on 2 October 1792. William Carey, tired of the apathy and indifference he encountered in so many churches, preached his now famous address when he said 'Expect great things from God; Attempt great things from God'. Today, almost 200 BMS personnel are working in nine countries on three continents. Today, it seems that God is leading the BMS into new areas of work in different parts of the world. The task of mission is marching ahead! The BMS works in close co-operation with the Baptist Unions of Wales, Scotland, and Great Britain and Ireland. Without the hard work of Association and church missionary secretaries, missionary auxiliaries and councils, the work could not go ahead. Pray for the Chairman and members of the Overseas Committee, Candidate Board and Medical Advisory Panel. Pray for the General Committee – the decision making body of the BMS. Pray for the Officers of the BMS and all the various committees who undertake the business work. Pray for a renewed vision for mission in all British churches.



PRAY With The Church in ASIA

WHY Asia? Why particularly Asia? Why Asia at this time?

It should be said straightaway that we do not feel at the BMS that Africa is getting too much attention and it's time we redressed the balance. The appeal for more prayer for Asia was made by Neil McVicar, the BMS overseas representative, before Bob Geldof made his more famous appeal for the starving in Africa.

But we do need reminding that 60% of the world's people live in Asia and this includes some of the most densely populated regions of the world, and the largest number of poor – *really* poor – people. Asia is the birthplace and stronghold of the world's great religions – Buddhism, Islam, Hinduism, as well as Christianity. In spite of the growth of the church in many areas, as a whole the proportion of the number of Christians to the number of the total population is growing smaller.

This means that the churches of many Asian countries find themselves a tiny minority in what they feel to be a hostile environment. A sense of belonging to a world-wide church and a realization that the world Christian community remembers them and prays for them is of immense benefit, bringing courage and hope. There is, I believe, an instinctive realization by many Asian Christians that giving by Western Christians of time spent in prayer is a greater sacrifice than the giving of money. Is this true for you?

The minority status of the church is true for all countries in which the BMS works in Asia. True for Bangladesh where church growth is infinitessimal; for India even though there are areas where the church is growing; for Sri Lanka and for Nepal where we are liable to forget how small the church still is, in spite of its growth. It is right that we should rejoice in the new freedom for the church in China and in its growth in the last ten years, but it is still true that almost a quarter of the human race is Chinese and almost a quarter of the human race is Christian, but these two quarters only just overlap.

Please pray too, for all those who have Christian contact with the people of Asia and with Asian Christians. This means missionaries of course (and there are still about 50 BMS missionaries in Asia), but it also means visitors, tourists, BMS secretaries and representatives, church leaders, business representatives and trade delegations going overseas. It means those who come into contact with Asians (particularly students) in this country, because when we ask you to pray for 'Asia' we don't mean land, we mean people and countries and rulers of those countries as well as for Christians.

In praying for Asians we are praying for the poor, because most of them are poor; we are praying for the under-employed because most of them are under-employed; we are praying for the young because most of them are under 30.

We are asking you to pray for Asians this autumn not so that by Spring you will feel your duty done, but that the habits once established may continue and grow and because this is one sure way of discovering how much we ourselves owe to the prayers for us of our Asian brothers in Christ.

Asia Prayer Cards are now available for you and your church to use. Write to the BMS for your free copies.

MISSIONARY MOVEMENTS

Arrivals

Rev P and Mrs Cousins and family on 2 June from Sinop, Brazil.
Mr J Mellor and Andrew on 7 June from Tondo, Zaire.
Miss C Whitmee on 7 June from Balangir, India.
Mrs I McClenaghan, Angela and Paul on 9 June from Cuiaba, Brazil.
Dr and Mrs A Hopkins and family on 10 June from Pimu, Zaire.
Dr and Mrs L Bulkeley and family on 14 June from Yakusu, Zaire.
Rev D McClenaghan and Karen on 16 June from Cuiba, Brazil.
Rev G Wieland on 16 June from Presidente Medici, Brazil.
Mrs R Clinch on 21 June from Kinshasa, Zaire.
Miss B Olding on 21 June from Kinshasa, Zaire.
Miss S Shields on 21 June from Kinshasa, Zaire.
Dr B Marsh on 24 June from Berhampur, India.
Rev J and Mrs Furmage and family on 29 June from São Paulo, Brazil.
Mrs J Westwood on 29 June from Rio de Janeiro, Brazil.

Departures

Mr and Mrs D Stockley on 19 June to Potinga, Brazil.
Miss L Davies on 21 June to Kathmandu, Nepal.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (to 16 July 1986).

Legacies

	£
Mrs A H Adair	5,000.00
Miss E F Ball	6,000.00
Mrs Hilda Barber	400.00
Miss Jessie Burnham	500.00
Miss G R Burton	100.00
Miss L M Case	100.00
Miss Alma Louise Cloake	50.00
Rosemary Cumings	1,000.00
Miss Phyllis Gaine	50.00
Miss Ellen F Gedge	100.00
Edith Leonora Gladstone	500.00
Miss Lizzie Harriet Goudie	500.00
Dr Dorothy Myrtle Hicks	2,000.00
Mrs Edith Mary Hildreth	100.00
Ethel Keetch	520.27
Miss Janet Lindsay	300.00
Miss Gertrude MacPherson	378.24
Mrs Nancy Molyneaux	1,000.00
Mr Walter J Rees	250.00
Miss Myra Rogers	200.00
Mr F H Somers	18.12
Mrs Agnes Thomson	200.00
Miss Helen Walley	100.00
Mrs R E M Webb	1,548.68
George A Weeks	500.00

General Work

FAE Aberdeen £15.00; Anon £3.00; Cymro £50.00; Anon £28.80; Anon £30.75; Cymro £50.00; Anon £15.00; Anon £2.00; Anon £5.00; FAE Aberdeen £10.00; Anon £5.00; Anon £5.00.

Gift and Self Denial

£5.00.

MISSIONTALK

BRIGADERS IN THE CARIBBEAN

The BB's motto 'Sure and Steadfast' has taken on a new meaning for some BBers in Jamaica. The leadership of the Boys' Brigade developed a series of workshops for Vocational Training Schemes for older Brigaders on the island. The workshops concentrated on ceramics, leather work, bamboo work and electrical appliance repairs. This is helping young people develop a skill that may well be useful for them in later life. The BMS gives a grant for BB work in the Caribbean.

BMS IS NOT EXTRAVAGANT

The series of BMS Open Days continued recently with friends from Nottingham and Bristol taking a 'Cook's Tour' around Mission House. Historical artifacts amazed visitors. The Architectural nuances of 93 Gloucester Place moved some to tears, and the (rather more dubious) char-making skills of some members of staff left all speechless.

Joan Manicom of the Thomas Helwys Baptist Church, Nottingham, reflected on the experience. 'It was helpful for people to see that the BMS is not extravagant in its use of funds in this country. A number of people expressed astonishment at the way in which every nook and cranny seemed to be utilized by someone or something.'

As the waiting list for future Open Days grows, make sure that your church doesn't miss out on this life changing experience. Write to David Martin, BMS Promotion Co-ordinator today!

PROTESTANTS EXPELLED FROM EL SALVADOR

A group of 23 Protestant church representatives was expelled from El Salvador recently. Their 'crime' was helping some 600 refugees return to the land they were forced to leave because of the civil war in the country.

Salvadoran authorities charged the foreigners with disrespect for Salvadoran law by accompanying the refugees to Aquacayo, a community 30 miles north of the capital San Salvador. They called the action of the 23 'religious propoganda.

The refugees, reportedly 'tired of living on charity' had set out for their homes in 10 buses and eight lorries loaded with food and supplies. They were finally allowed to stay in the area for a few days, but the church workers were taken into custody and expelled.

SOUTH WALES BAPTIST CHOIR IN 'WORLD MISSION CONCERN'

A performance of Haydn's 'The Creation' has resulted in £355 for the BMS. Cambrensis, the 30 strong South Wales Baptist Choir and Orchestra, sang to a packed Albany Road Baptist Church in Cardiff. Three renowned guest solosists, all committed Christians, performed with the choir. The evening raised over £700 for world mission.

Five Christian Schools and your child

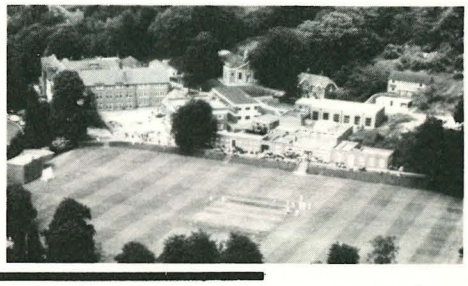
These five schools have declared their commitment to their Christian foundation. They seek to offer a good academic education; a wide range of extra curricular activities; religious education and worship; personal care; boarding and day places and bursaries for the sons and daughters of ministers and laymen of the Free Churches.

Caterham

Surrey

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

Boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC. Caterham is situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road).



Wentworth Milton Mount – Dorset

Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bournemouth, Dorset BH5 2DY. Telephone (0202) 423266.

Places for 350 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.

Silcoates

West Yorkshire

Headmaster, Mr J. C. Baggaley MA, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924) 376915.

Boarding and Day places for 520 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

Walthamstow Hall

Kent

Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.

Eltham College

London SE

Headmaster, Dr C. D. Waller, MA, PhD AIL, FRSA, Eltham College, Grove Park Road, Mottingham, London, SE9 4QF. Telephone: 01-857-1455.

Eltham College has places for over 700 boys (7- 18) throughout the school. Some are boarders in the Eric Liddell Boarding House (11-18). The school and boarding house welcomes lay, ministerial and missionary sons. Girls are accepted into the Sixth Form as day pupils.

The school offers a high standard of education in a Christian environment. All major sports are played, and every care is taken by the staff who exercise pastoral responsibility for pupils in their care. Each day starts with a service of Christian worship.

NOTICE BOARD

CONFERENCES

November 8: South West Women's Day Conference at:
Silver Street Baptist Church, Taunton.
Details from: Miss Pauline Trounson,
Coram Cottage, Pound Road, Lyme Regis,
Dorset DT7 3HX

November 11: Woman's Day Conference at:
Aldershot Baptist Church.
Details from: Rev Leslie Gregory,
33 Garden House Lane, East Grinstead,
West Sussex RH19 4JT

CONFERENCE

November 22: Northern Woman's Day Conference at:
Blenheim Baptist Church, Leeds.
Details from: Rev W R Turvey,
22 Netheroyd Hill Road, Huddersfield,
West Yorkshire HD2 2LP

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Ministers for pastoral training in Angola and Zaire.

Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka

Physiotherapist for Chandraghona Hospital in Bangladesh.

BAPTIST MISSIONARY SOCIETY
General Committee Nominations
A Final Invitation

All personal members of the Society and all subscribing Churches are reminded that nominations for General Committee should arrive at Mission House no later than December 31.

Nominations may be for ELECTION or COOPTATION. The names of those nominated for election will appear on the voting papers and sent to the Churches of their respective Associations. If a person is not elected by the Churches, his or her name will be considered also for cooptation. The names of those nominated for cooptation will appear only on the list of those nominees to be considered for cooptation.

In each case, nominations should be addressed to:

The Administration Secretary, BMS
93 Gloucester Place, London W1H 4AA

and should include relevant biographical details of the nominee.

BMS/LBMU AUTUMN RALLY

MONDAY 22 SEPTEMBER

THEME:
LONDON MISSIONARY BASE

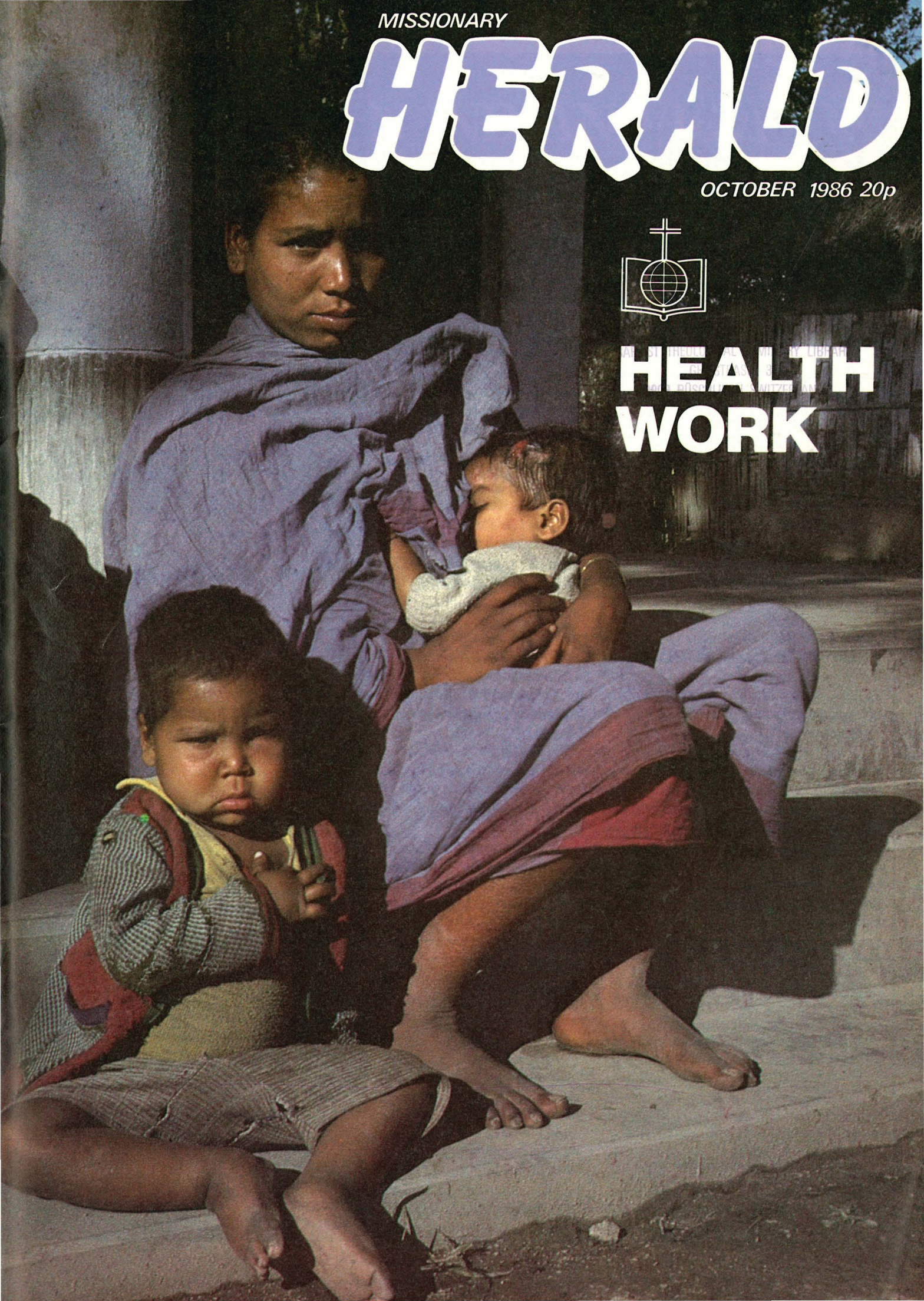
BLOOMSBURY CENTRAL BAPTIST CHAPEL
at 7 pm

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

MISSIONARY

HERALD

OCTOBER 1986 20p



HEALTH WORK

Editorial Comment

IT's hard enough for some of us to feel part of the British church scene never mind developing a global vision. The programme and life of the local church seem to take up most of our time and energy so that there is little left to develop links with the wider church. 'Association, missionary, ecumenical and other work is best left to the enthusiasts,' is the way many people think.

Yet there is no doubt that we miss out if we narrow our vision down. It's not that we are doing the wrong thing in buckling down to a good job of outreach and service in our own localities, but rather that we could do that job much better if we took seriously our family ties within the world-wide Church. There is so much to share with our fellow Christians, and perhaps a great deal more to learn as well.

We talk so glibly about the 'cost of discipleship', but *is* it really costing that much? When you think of the hazards of travel in a country like Zaire, the length of time, often days, it takes to visit isolated villages and communities and the willingness of folk to go out on evangelistic or community health trips, it puts the use of our time in some sort of perspective.

It may be difficult to witness as Christians and to hold on to Christlike standards in face of the different values we find in society, but remember your Christian brother and sister in Asia — members of a minority group — who often face downright opposition, the possibility of being ostracized by family and community, and, in some case, the threat of imprisonment.

And then there is the question of giving. Most of those who are linked with us through the BMS are poor, yet how generously they give out of their poverty! Is it easier to give when you only have a little, but have often known what it is like to have nothing?

Gift and Self Denial marks the end not only of October, but also the end of the BMS year and the beginning of another. Will you take this opportunity to look again at your world-wide Church family ties and to ask, 'Just how much is it costing me to be a disciple of Christ?'

MISSIONARY HERALD
THE MAGAZINE OF
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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

Rev Stanley J Samartha, a minister of the Church of South India, is a Visiting Professor at the United Theological College, Bangalore. He is a former Principal of Serampore College and was the first Director of the Dialogue programme of the World Council of Churches, Geneva, Switzerland.

AN INDIAN VIEW OF COMMITMENT AND TOLERANCE

In recent editions of the 'Missionary Herald', British visitors to India and a former BMS nurse in India have written about the Indian church. Its need for self sufficiency, its struggle with identity, its place in a Hindu society are among the issues raised. The following article is taken from a speech by Rev Stanley Samartha, an Indian minister of the Church of South India. Addressing the Convocation of Serampore College he is speaking to the Indian church, but is this a message that we in Britain need to hear as well?

IN India at the moment the struggle of oppressed people for a life of freedom, self-respect and dignity is gathering momentum. The secular framework of the country seems to be under strain because of an inability to provide creative space for more harmonious inter-religious relationships.

Ours is an ancient civilization and a young nation. Under new leadership, a new political culture is in the making that seeks to cleanse public life of its entrenched evils. Attempts are being made to strengthen the unity and integrity of the country. We are moving into the 21st Century with a mixture of hope, anxiety and a determination to solve some of the most persistent problems in the life of the nation.

Pluralism

The plurality of religions, cultures and ideologies, of ethnic groups, languages and customs, has been the mark of our country for many centuries. No other society in the world has been more pluralistic for a longer time in history than India. The Church in India is in a very different situation from that in some other countries in the world where such a plurality does not exist or where it is only recent and marginal to the mainstream of life. Plurality belongs to the very texture of our life together. To forget this is to ignore the rhythm of life around us and within us

These reflections will deal with religious pluralism because it is in the encounter between different religious traditions that commitment and tolerance become both urgent and serious. They influence the attitudes of different communities towards each other in the life of the nation. Throughout history religious intolerance has caused untold suffering to human beings.

Commitment without tolerance becomes fanaticism. Tolerance without commitment slips into indifference. Questions emerge in the critical space between commitment and tolerance. Is it possible to be *committed* to one's faith without being intolerant of other faiths? Or, is it possible to be *tolerant* of other faiths without diluting one's own commitment? In a pluralist society every religious community faces this dilemma. At this time particularly when making religion a political issue threatens the unity and integrity of the nation, Christians cannot afford to ignore this matter.

Truth and Justice

There are different kinds of commitment and degrees of tolerance. In life, there are different values to which people are committed. Sometimes they overlap. Sometimes one excludes the other. When they are not too serious, adjustments may be made and people learn to live together with those who hold different convictions. But there are certain areas of life where one commitment excludes others. In personal and public life, truth cannot tolerate falsehood, nor honesty falsehood, nor compassion cruelty. Where there is injustice, commitment to truth has to be translated into justice.

In the depths of religious life the tension between commitment and tolerance becomes serious, often an unbearable fire within one's consciousness. This is because religious commitments touch ultimate questions about God and the Mystery of existence. In matters of faith, not just theological beliefs, but also emotional, spiritual, social and cultural factors are bound together. There is a network of meanings, patterns of behaviour,

rituals, symbols and tradition that together give an identity to community of faith.

Tolerance

In a pluralist society, inter-religious relationships become an encounter of commitments. To ask a people to give up their commitment amounts to asking them to commit spiritual suicide. For one religious community to seek its own extension through the extinction of other communities is to diminish rather than enhance the total life of the larger community. In a pluralist society tolerance should become an expression of genuine neighbourliness.

In matters of religion, the relation between tolerance and intolerance becomes more complicated. In Hinduism there is a theological tolerance that affirms that all religions are equally valid pathways to God, but this is mixed up with a great deal of social intolerance, particularly where caste and untouchability are concerned. In Christianity, there is a theological intolerance that claims only one way to be valid, but this is combined with a social tolerance where the equality of individuals is concerned. The ability of any community to enhance life rather than diminish it depends on how it is able to tolerate dissent within itself and how it relates to people who hold different religious beliefs or ideological convictions.

In India during the decades since independence, a *secular* tolerance has developed. In practice this has come to mean 'equal indifference' towards all religions. This can be defended because in a pluralist society, with so many powerful religions competing for the allegiance of people, the secular state provides the only viable political framework for life together as a nation. This should be guarded and cherished.

There is, on the other hand, a *religious* tolerance which is the result of a double failure – the failure of any single religion to conquer the others and the failure of all religions to move beyond sterile co-existence. This is a tolerance of the dry desert not of the green orchard.

Christian Commitment

What then of Christian commitment and Christian tolerance in our pluralist society in India?

Christians believe that Jesus Christ has revealed the love of God to the whole world and has provided a way of salvation for all people. To be touched by Jesus of Nazareth, his life, work, teaching, his death and resurrection, is to experience salvation as from God. To be saved by Jesus Christ means to be reconciled to God and to our fellow human beings. It is to be delivered from the bondage of sin into the glorious liberty of the children of God. Christian commitment in the world is not to Christianity as a religion nor to the church as an institution, but to God in Jesus Christ. God alone is worthy of total human commitment at all times and in all places.

Christians in a pluralistic society witness to the One who is always with us (Matt 28:20) who is present where two or three are gathered together in my name (Matt 18:20), where human needs are met without making any demands on people (Matt 25:37-40) and who is recognized in the simple act of breaking bread (Luke 25:30-31). To witness is to confess our faith without condemning others. It is to make positive affirmations about our faith without making negative judgements about the faith of our neighbours. When we witness to our neighbours, we should be open to their witness to us. Otherwise it cannot be mutual witness. Christian witness does not lead to any compromise but demands co-operation with all our neighbours who are struggling against the forces of death and who seek the fulness of God's life which, to us Christians, has come in and through Jesus Christ.

To the depth of Christian commitment should be added the breadth of Christian tolerance. Commitment and tolerance are held together in Christian obedience to the twin commandments of Jesus Christ, *You shall love the Lord your God with all your heart, and with all your soul and with all your mind and with all your strength* and *You shall love your neighbour as yourself. There is no other commandment greater than these* (Mark 12:30-31).

SEEING

Nepal

OUR first sight of Nepal was from the window of the Royal Nepal Airlines Boeing 727. The view was of the long, snow covered range of the Himalayas set against a clear, blue sky. Then descending into the Kathmandu Valley there were the hillsides, terraced for cultivation to a high level.

We found the Nepali people small, smiling, kind and helpful. But their beds were short and made of solid wood, and their seats were small!

We went to a 'Sunday church service', which took place on a Saturday, and walked along the raised footpaths between the rice fields to the upstairs of a house. Shoes were left outside. We sat down on the floor with about 45 Nepalis and five westerners and remained seated for the two hour service. Men were sitting on one side of the room and women on the other. No musical accompaniment, a lay pastor, a language we could not understand – but we were unmistakeably in the presence of God.

Kathmandu was a city of contrasts. A family in their shanty hut living below the large advertisement hoarding for video recorders.

Nepal appeared to be a country in need of assistance. The fields were full of manual labourers. There was one trolley-bus route, built by the Chinese,

FOR OURSELVES

Margaret and John Corbett were able to visit Nepal and India a few months ago just to see for themselves. Now they too are missionaries about to leave for a period of short term service in Zaire.

and the blue buses were labelled 'Japan-Nepal co-operation'.

Right amongst the medieval living conditions of most of the Nepalis is the modern hospital built by the United Mission to Nepal at Patan. Both through the work of this hospital and other institutions and through the work of the Nepali Christian Church itself the message of Jesus is spreading.

India

We only had seven days before moving on to Calcutta. The main purpose of our visit was to stay with Margaret's twin sister, Pansy James, who serves with the BMS in Cuttack, Orissa.

As the light faded on a Sunday evening in Calcutta we had to walk carefully along the pavement. Under each sack was a sleeping person and the remaining space was reserved for drying cow-dung.

By contrast, minutes later, we were inside Lower Circular Road Baptist Church – brightly lit, fans, public address system and the service in English.

Then later we made our way over Howrah Bridge, the busiest bridge in the world, to Howrah Station, which is also the sleeping quarters for a few hundred Indians.

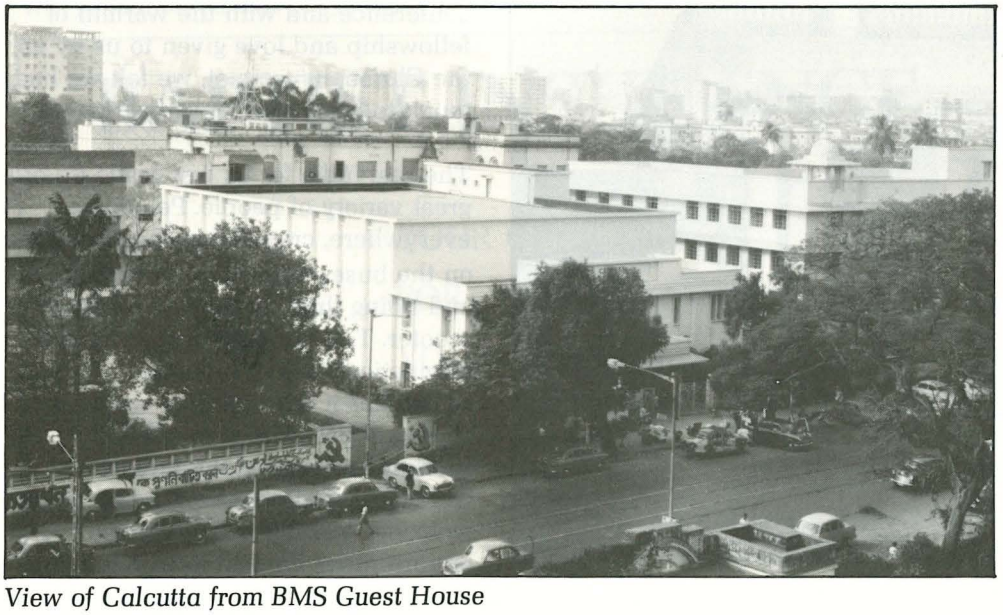
Cuttack

After eight hours we watched the red sun rise over dusty plains just before our train arrived, at 7 a.m. at Cuttack.

Soon we were in a cycle-rickshaw, the Indian rider straining at the pedals as he took us the mile or so to Buckley House, a huge building and a reminder of the days when the British were in India. It was once occupied by several BMS missionaries, but now the only BMS missionary in Cuttack is Pansy James.

However the rooms in Buckley House are in full use. There are frequent visitors on church or missionary affairs and several girls from the various colleges also live there.

Downstairs is used for the Stewart



View of Calcutta from BMS Guest House

Margaret Corbett and girls visited in India

School Nursery Classes and school offices.

We found a lot to do in Cuttack – visits to colleges and schools of the Church of North India, the Rice Research Institute, watch England play cricket and several talks with the Bishop of Cuttack.

Berhampur

One hundred miles south is the Christian Hospital for Women and Girls at Berhampur, where Betty Marsh is the BMS doctor. Here we saw many happy mothers with their babies, but also, sadly, a malnourished young mother with a very small baby who would not survive for long. There was not the staff, the special food and equipment necessary for such children.

Udayagiri

When we went up to the Kond Hills to Udayagiri, we received a lovely welcome. As we emerged from the Morris Oxford (series III) we were covered with garlands of sweet scented flowers. Here we saw the hospital, schools and girls' hostel. We ate with the girls. Sitting on the floor we used our right hand to eat the rice and other unknown food from the leaf plates – also on the floor.

Balliguda

Sixty miles further into the hills is Baliguda, the frontier of Christian work, which is now performed entirely by Indian Christians. Here is a boys' hostel, which it is hoped to make self-sufficient in food with the help of Operation Agri.

Circular Road Baptist Church, Calcutta, India

Life in the hills is so different from that on the plains. Our driver, and possibly the car, had not been up a hill before. This came to light when he stalled the engine on a hill and we discovered there was no cable on the handbrake. Handbrakes are not used on the plains. The car is simply parked in gear!

Conference

We travelled back to Cuttack on a very over-crowded country bus. There was no need to hold on to anything as we bumped along. There were so many crammed into the bus that no-one could move!

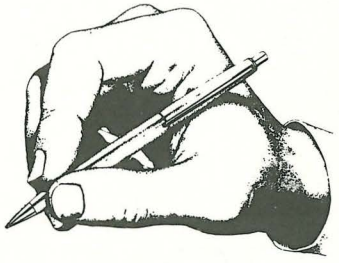
Back in Cuttack we met many more Christians from all over India and neighbouring countries at the Missionary Conference of the Union of Evangelical Students of India.

It was a privilege to share worship and instruction with about 1,500 others, mainly young people. What an encouragement to realize the wealth of talent and leadership there is amongst Christians here. There is no need to be disappointed about the difficulty of sending missionaries to India. We heard the Gospel preached there in Cuttack, both at the conference and in the local church, by their own leaders and pastors. We found out that the churches in India are very much alive, but they face an enormous task as a minority in an over-crowded country.'

When we compared our comfortable church-life back home with the enthusiasm and excitement of that conference and with the warmth of fellowship and love given to us by all the Christians we met, we felt we had much to learn from our experiences.

The real India for us was made up of a great variety of people. People everywhere, crowded in the streets and on the buses and trains, in rickshaws and riding three or four on a bike or scooter. Ten per cent of the world's population lives in India and sometimes it felt that they were all staring at us! Most people were friendly and happy, the Indian Christians in particular gave us a warm welcome. We thank God for the opportunities we had to worship and share with Christian friends there.

REFLECTIONS



PLANTING A MISSIONARY . . .

Missionaries are often out of sight, out of prayers. Although not intentionally, people do forget their churches' emissaries around the world.

Calvary Church in Miami, Florida, used an unusual reminder. At the annual missionary conference, they lined the platform with small potted plants. A lollipop stick with the name of one of their missionaries, written in indelible ink, was inserted in each pot. A florist from the church donated the plants — a type that demand watering daily — and another individual donated pots and soil. Volunteers potted the plants.

At the closing meeting of the conference each person was encouraged to take home a plant. As these plants were watered daily throughout the year, the missionary whose name was written on the stick was remembered and prayed for.

Some people actually became so involved with their missionary plant that if it wilted, they prayed for the missionaries all the more until the plant was vibrant again!

(Altrincham Baptist Church)

. . . ON A SLOW BOAT TO KINSHASA . . .

'It was an unforgettable experience, writes Yvonne Errington. 'The steamer — the *Kokolo* — is a beautiful boat, one of the best. It was towing two huge barges on its left-hand side and another two on its right-hand side. In front it was pushing another two older type steamers, so we really were a crowd of people. Some estimated there were 3,000 people on board. Some people lived permanently on the boat. They were part of the floating market, selling peanut butter, bread, types of tea, material, fish, etc. Other women were buying as much fresh or smoked fish as possible to sell it in Kinshasa. The boat had enormous cold storage rooms.

'For many of the villages that we passed, the river steamer was their main source of trading. The villagers paddled frantically in their canoes to the moving boat, risking their lives to attach their canoes to the side of the boat. Bringing fresh or dried fish for sale and buying their basic needs, such as flour, soap or medicines from the boat. I saw one canoe nearly overturn as it approached the steamer. The man attached his canoe to the boat and bought one loaf of bread! Imagine risking his life for a loaf of bread! Many of the riverside villages were built on stilts, very picturesque houses, usually made of palm leaves and beautifully woven together.

'We were on the boat seven days altogether. It resembled a floating church at times since we had a service each day. Before each service, people walked around the boat encouraging others to come to the service. On Good Friday, there was a particularly lively service. We joined in the dancing and the hand clapping. We had many opportunities to give out tracts and we saw the people studying their Bibles and using their tracts. It was encouraging to see small groups of people having their own Bible Studies and discussions. After the service, Brenda Earl and I placed ourselves in strategic positions to give out tracts. We were almost submerged by the crowds of people demanding tracts. There is such a shortage of literature that every small tract is appreciated. Our boat trip was certainly an interesting experience.'

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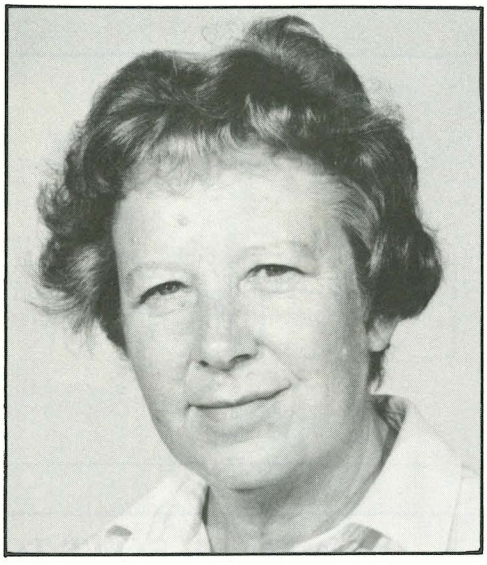


DIACONIE

by Ruth Clinch

THE Diaconie is the committee appointed to be in charge of the gathering and distribution of funds allocated from the offerings of the International Protestant Church of Kinshasa. Much of the money comes from the English speaking parish with a contribution from the French speaking parish.

The committee was made up of Zairians with Judith Brown and myself giving assistance, mainly with handling the accounts. Most of the clients can only speak French and I can converse in French.

The committee inquires into the needs of those who ask or beg for money, and makes inquiries where possible on the validity of the requests.

These are the notes I made one Tuesday evening in March 1985.

We have just finished working at the Diaconie. Only Judith and I were there today, the other committee members had gone to join the Chorus singing at the funeral of the Papa of the Christian Choir. Les Herillers (the inheritors).

At the beginning of the formation of the Diaconie in 1982 the amount of money available for us to use was very little, probably about 800 zaires a month, about £16 then. We sometimes received gifts of bags of rice and second-hand clothes. Judith and I discussed the fact that many more people in the European and American sector would give money if they could be assured that it would reach the right people intact. This giving, sadly, would only take place if the money was to be handled by an expatriate. At the time that I came back we were handling on average 10,000 zaires a month, and also had donors to whom we could go with specific requests. We were able to pay for operations, to buy new *velos* (tricycles), to buy artificial limbs and to give needy people a bag of tinned goods to set them up in a little shop.

We got out the box of records we keep on each client. There were the usual requests.

A man who wants tools and a little kiosk in which to repair watches.

'Do you know how to repair watches?' Help refused.

A leprosy patient who came to Kinshasa for treatment and now cured needs help with his fare home.

'Where is your village, do you want to go by boat or lorry?' Request granted.

He is then put in touch with a Zairian Catholic Brother who will buy the ticket on our behalf and will actually see the man onto the boat or lorry.

Help to repair a (Velo) tricycle damaged in a crash. A huge *maman*, with no life in her eyes.

'Yes, it certainly has been in a crash, were you hurt?'

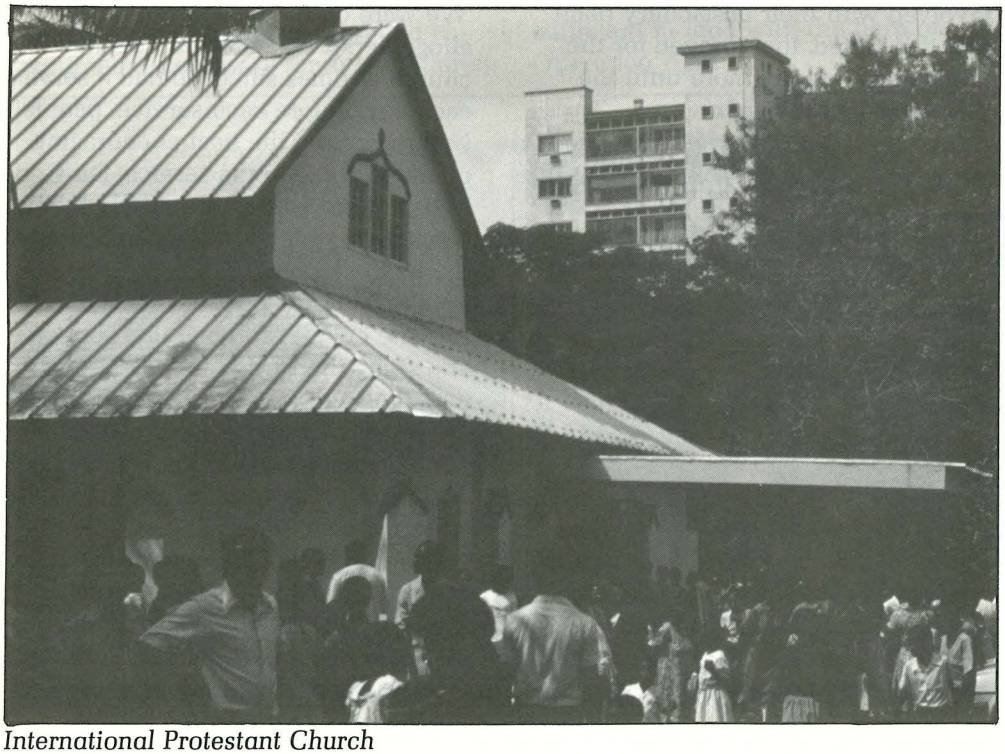
Well, we don't usually do repairs, but as it was an accident I will go to the Centre for the Handicapped and arrange to have it repaired and we will pay. Call in at the centre next Monday.

One of our clients stole 50z from us.

6.30 pm and night has fallen, a man comes to my door, showing me his broken plastic sandal, he wants 50z. I give him a piece of string.

Another day finished in Zaire.

Do not imagine an office where the



International Protestant Church

Diaconie meets, with armchairs, desk and files. We meet in the quadrangle of the Church and School building. Some benches are carried out into the cool shade, a table, our box of record books. The committee bow their heads as someone asks a blessing on our work and we are ready.

I happened to be at the school one afternoon and, seeing what was taking place, wanted to join in. I could speak very little French and even less Lingala, and was the odd-job girl. Trotting to and fro to fetch bundles of clothing from the office, sitting and filling bags of rice or maize flour, buying tins of sardines and soup. Gradually I found myself in charge of *velo* repairs. Who would have thought that time spent cycle racing and learning cycle maintenance was training me to work with the velo of the severely handicapped in Africa?

One day, I said to myself: 'We give these people food for their bodies, we show our joy in the receipt of the Love of the Lord in our service but we do not teach them how to come to share His saving love.'

I prayed and thought.

I practised sentences in French. 'Do you know the Lord Jesus.'

'Do you know that He loves you.'

'We have a gift to give away freely that is much more valuable than rice and soap?'

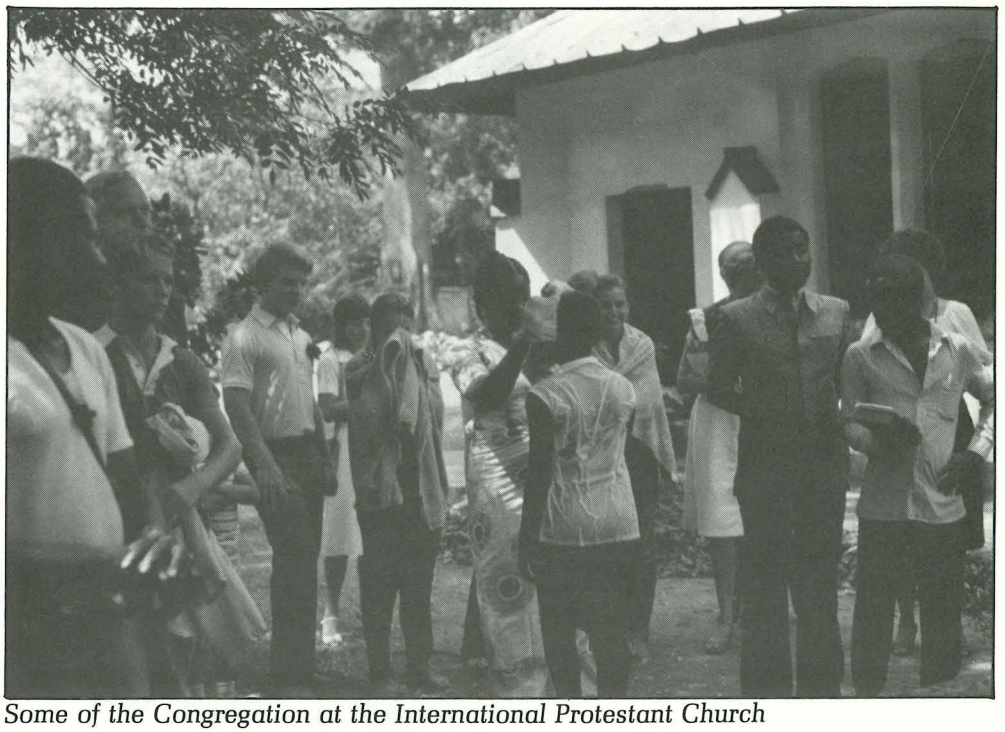
'The gift of everlasting life glorifying God.'

Now, if it's the choice between knowing the Lord and not knowing the Lord that gets you a bag of rice — well, yes of course you know the Lord!

I went home and prayed and thought.

What am I to do Lord? They are so black, mostly men, so frightening, sometimes so grotesque. Am I to preach to them? Am I to gather them around me like infants and read them a Bible story in Lingala? Me a middle-aged primary teacher. The Lord didn't seem to reply.

I continued to pray: 'Lord if this is what



Some of the Congregation at the International Protestant Church

You wish me to do I will do it and I know You will guide me and enable me to do it.' Despite the knowledge that the Lord would indeed do this I was very nervous, anxious and didn't look forward to Tuesday.

My agitation increased when Tuesday came, was this really what I had been sent to Kinshasa to do? To teach the Word to these people, forced to turn to begging by their handicap, literally the outcasts of city society? Then one of the team led us in prayer. It immediately shone through, that was not my role. Here was somebody already prepared, with a better knowledge of the language and the Bible than me.

After the prayer I spoke out, hesitatingly in my French. 'We are feeding their bodies with earthly food — we should be giving them Heavenly food.'

Once the people of the committee understood what I was saying they were in complete agreement. They would take it in turns to lead a short act of worship each week.

And so, after that, a little group of ten to twenty beggars made their way into the church hall, some dragging useless legs along the ground, some walking legless on their hands or blocks or tins to lift their bodies clear of the ground, some old women, some obviously pregnant, to hear the Word, in their own language. I greeted as many as I could with a handshake, to sing choruses and to pray in their own language. And I went and sat in the service, silently praying for them all in my own language.

In Zaire physical disability is thought to be a punishment or curse. A parent or relation did something bad, and this malformed child is the result, and so the physically handicapped are cast out of the family and consequently society. However, many of our clients were victims of a polio epidemic about ten years ago. The illness has robbed them of the use of feet, legs or hands. Consequently the only way they can survive is to use this disability to invoke sympathy and pitying gifts. I generally found them good natured, even when I told them that we had given them their three weeks of help. I found them caring for one another, often a *velo* was loaned or another passenger carried on the foot board and I often had reason to be grateful when someone was willing to translate my crude French into gentle explanatory Lingala.

They are not the starved beggars of Ethiopia or Bangladesh. I never saw one who was frail or weak, but they are entitled, as much as anyone else, to be shown the Love of the Lord at work in Zaire, and as much entitled to receive the message of Christ's love for us as any of those sitting in the churches each week.

Worlds Ap

WORKIN HEALTH

'HEALTH for All by the year 2000' is the guiding slogan for the World Health Organization. How far are we in reaching the goal? Is there still a need for medical missionaries? Richard Smith, BMS nurse in Bolobo, views the problem from a Zairian town hospital.

'I would not like to say we will achieve what the World Health Organization would desire. Perhaps we will have made more inroads and more improvements in the health care of the people in our Zone. In the foreseeable future, we still need the help and expertise of expatriate health workers, those who can teach, those who can organize. As Christians involved in health care, we have a greater incentive than those organizations working purely on a secular basis in that we believe that Jesus Christ has asked us to do His work and that He has provided us with the necessary skills and strength.

'Also we believe that all people are equal in the sight of God and so why should those that live in the Third World have less access to health care than those of us living in a more developed country?

Looking at the main problems . . .

'At Bolobo hospital there is a clinic for patients suffering from tuberculosis and leprosy. There is a family planning clinic which is still gaining acceptance with the local population, but the number of people seeking help is increasing.

The hospital runs several clinics for children under five, incorporating vaccination programmes and health education.

'The hospital also directs work of several village dispensaries. Each of the rural dispensaries is self financing and they also run clinics for under fives, ante-natal clinics as well as providing health care and health education.

'Unfortunately due to a lack of vaccines and an incomplete cold chain within the interior, there is no adequate vaccination cover for the majority of children within the Zone at the present time.

'This is something we wish to rectify especially just having seen the devastating effects of a measles epidemic in many villages close to Bolobo. In some villages up to 50 children died as the result of measles and its complications. These children had not had the opportunity of receiving the measles vaccine. In Bolobo itself, the effects were much less severe due to the vaccination programme carried out by the under fives' clnics.'

With community health programmes

art...Health

G FOR A
WORLD

receiving much attention in the western press, the plight of hospitals can be overlooked.

. . . too institutionalized?

'People often ask why we as missionary nurses become so embroiled in the hospital institution, why don't we get out and around more? One of the reasons in Bolobo is this. Organizations like Peace Corps, Tear Fund and Oxfam – any of the organizations who send out folk for a two or three year period, short term service, insist that their people work exclusively in community health care projects. They are not interested in the hospital. They want solely to push and be involved in community health care. Therefore, we are virtually obliged to stay tied to the hospital in order to maintain the service because nobody else wants to work in the hospital. Now I happen to like working there! Please don't misunderstand me!

'I am not saying that we don't need community health care programmes – of course we do! It is extremely important and vital to the health of the people of Zaire.

'What I am saying is that we need a balance between community health and hospital care to be solely and exclusively committed to one without the other is not being realistic.

Health as the last resort

The whole pattern of patient care is very different from Britain.

'People often come to the hospital as a last resort. They have tried all the local traditional cures and when that doesn't work they will come and try the "white man's" medicine. Unfortunately, they often arrive too late. This is especially true of malnourished children.

'The families try everything and everyone else first, they then arrive at the hospital expecting us to perform a miracle and when we can't produce the miracle, the child dies and the problem is compounded.

'Western medicine doesn't work either. If only we could break down the traditional barriers and get the families to bring their children earlier before it's too late.

Yet in spite of the problems, 'People do come to the hospital and many of them do get well and do go back into the community and resume their normal lives.

'We often say at Bolobo that in spite of all the difficulties, in spite of our own lack of expertise in many areas, the Lord in His graciousness blesses our efforts.'

HEALTH IN THE

. . . so the baby needs a check-up?

Janet Kerrigan spends some of her working time with Ante-Natal clinics in Chandraghona, Bangladesh.

'The Tuesday clinic held in the hospital tends to attract the "relatively" better off people as they are willing to pay the 20 taka (50p) needed to be seen. Although we have a poor fund that pays for the treatment of anybody who cannot afford to pay, few if any of the poorest come to the ante-natal clinic. Those who do come tend to be women with bad obstetric histories – either difficult births or perinatal deaths in the past. It would be most unusual to see a woman having her first child for instance. Child birth is too everyday an event to warrant going to the hospital just for a check-up.

'The Monday village clinic is part of the Under-5 programme co-ordinated by Sue Headlam, but on this day we only see the mothers. Those who come are mostly poor but not exclusively – most being happy to pay the 1 taka needed for their medicine. This is often just worm treatment and vitamin tablets but in all cases we try to ensure that they get a triple injection of Tetanol before the birth in an attempt to avoid the all too common sight of either mothers or their babies with tetanus – as it is the general practice of the village birth attendants to cut the cord with a piece of bamboo or a dirty old blade.'

Family attending clinic

HEALTH STATISTICS

	Life Expectancy at birth	Hospital beds	Physicians
Angola	37 (male)	306 per	6 per
(8 million)	40.1 (female)	100,000	100,000
Bangladesh	70.8	833 per	76 per
(97 million)		100,000	100,000
Brazil	61.3 (male)	488,323	68.1 per
(131 million)	65.5 (female)		100,000
India	52 (male)	75 per	26 per
(740 million)	50 (female)	100,000	100,000
Jamaica			
(2.5 million)	65 years	6,299	700
Nepal	42.2 (male)	2,586	420
(16.5 million)	45.0 (female)		
Sri Lanka	68 years	44,029	2,889
(15.5 million)			
Trinidad	54 (male)	99,177	27,241
(1.2 million)	56 (female)		
Zaire	46 (male)	291 per	2 per
(31.3 million)	49 (female)	100,000	100,000
United Kingdom	70.2 (male)	894 per	153 per
(56 million)	76.2 (female)	100,000	100,000

. . . 'Just take two tablets and a large piece of wood. . . .'

Sue Headlam is nursing at Chandraghona. She has responsibility for the Under-Five's Clinic. She writes, 'One of the children who came to the clinic during their stay was Rafiq Ulla. He is five and a half years old. He had come to the clinic three months previously with a large piece of wood through the thick part of his ear – not the lobe. His mother told us that Rafiq had had a sore throat and the village witch doctor put the piece of wood through his ear as a cure. At that time I advised removal to the Mission Hospital, but she hadn't gone. So here they were at the clinic again. I was amazed the child hadn't died of tetanus already.

'Once again I said that it must be taken out. The mother said, "No." She was terrified. The witch doctor was so powerful, and she daren't disobey him. Out of fear she refused and we were aware of the force of superstition. One thing we could do was pray. Silently we all prayed believing in the power of Christ, and I talked with the mother. Suddenly the woman changed her mind! Immediately one of the clinic workers pulled the wood out of his ear. We gave him antibiotics and a tetanus toxoid injection.

'I've seen the mother at the clinic several times since and she had never mentioned the incident again. We were reminded again of the power of the Gospel over the power of superstition and evil.'

HEALTH STATISTICS

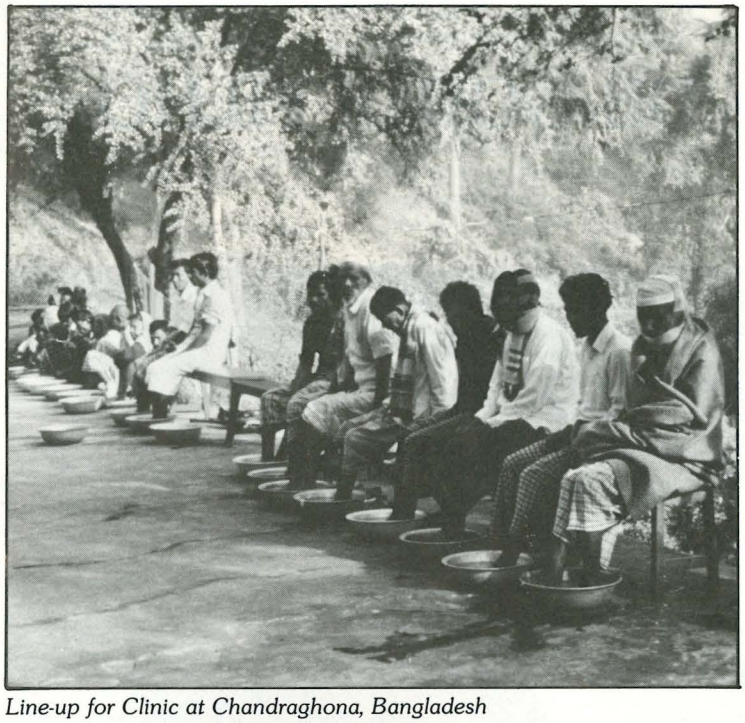
	Infant mortality
Angola (8 million)	182 per 1,000 live births
Bangladesh (97 million)	28.3 per 1,000 live births
Brazil (131 million)	92 per 1,000 live births
India (740 million)	139 per 1,000 live births
Jamaica (2.5 million)	26.3 per 1,000 live births
Sri Lanka (15.5 million)	37 per 1,000 live births
Trinidad (1.2 million)	15.3 per 1,000 live births
Zaire (31.3 million)	117 per 1,000 live births
United Kingdom (56 million)	13.3 per 1,000 live births

. . . so you want to nip round to the surgery?

Lyn Bulkeley is a doctor at Yakusu, Zaire. He is involved in planning and setting up dispensaries to fit in with the aim of a Health Centre within walking distance of everyone by 1990. He writes,

'Some drugs and a lot of equipment have now arrived and need to be distributed. However, in some cases, dispensaries have yet to be repaired and made fit for use in villages where they have got into a state of disrepair and all this takes time and organization. The monthly visits to our own dispensaries continue. Last month's trips round Yalemba, Basoko, Bandu, Yangambi and others revealed that all had got into debt. Currency devalues all the time making the struggle for nationals to make ends meet no easier. For so many there is barely enough for food to eat so that it's not surprising when they can't pay for medicines, particularly when you realize the rice and coffee crops both failed due to changing rain patterns.

THIRD WORLD



Line-up for Clinic at Chandraghona, Bangladesh

. . . so you need a simple blood test?

Janet Wilson needed a blood test when she lived in Upoto, Zaire. It proved to be quite an experience. She wrote,

'The test could only be carried out some hundreds of miles away at Kimpese. On our second attempt to get a blood sample sent there, we spent a large part of the morning waiting for the doctor to arrive at the Lisala office of the local vaccination programme. We left the blood to settle and Ian (her husband) arranged to pick it up later. There were no vehicles available that afternoon, so he borrowed an old pushbike and set off, going over the handlebars as the mud guard fell off, and smashing the thermos flask of ice cubes. Back home to fix the mudguard and find another flask and more ice. The chain kept coming off on the ride to Lisala, and when he got there, the office was closed. There was no nurse at home so it was back to the doctor who consented to open up the office. The blood had not separated and there was no electric current to centifuge it. Ian walked back the four miles trying not to disturb the sample any more. Once at Upoto, he and the dispensary nurse centrifuged it in a hand machine. The resultant serum looked rather pink but nevertheless we packed it in ice and off it went with the missionary passenger on a three day boat trip to Kinshasa. I'm glad to say that it eventually arrived intact and the result was good!'

LEPROSY TREATMENT TODAY

'With early and regular treatment, leprosy can be cured,' says Dr Bob Hart at Chandraghona. That is the message we are passing on to our patients and their families, to all health workers and to the general public.

If we can start treatment at an early stage of the disease there is every chance of cure without any of the complications and deformity which were so common and distressing in the past. This is why our workers spend part of their time looking for people with early leprosy. They check the members of the families of those already under treatment, they visit schools and they sometimes check from house to house in areas where leprosy is known to be common. They are looking for early signs of leprosy.

What are the signs of early leprosy?

Pale skin patches with loss of normal feeling.

Thick or painful nerves.

Painless ulcers on the hands and feet.

Thickening of the skin on the face, especially the ear lobes.

If they find any of these signs, a skin smear is taken and examined under a microscope by a specially trained technician. Treatment is started as soon as leprosy has been diagnosed.

What treatment do we give?

In the past the main drug was DAPSONE (DDS, AVLOSULPHONE) and there were different ideas about the best dose to use. It is now realized that, as with TB treatment, only one drug is not enough, as the germs may become resistant to it and so the treatments have no effect. Since 1982, in accordance with the recommendation of WHO we have been using two or three drugs together – a combination of Dapsone, Rifampicin and Clefazimine (Lamprene). For this treatment to be effective it is essential that patients attend the clinic at least once a month. Treatment with a combination of drugs is more expensive but results in a quicker cure, so that many patients can stop their medicines after one year. It is exciting for our leprosy workers to have as many patients completing treatment as new ones starting, and to see so many folk cured without any deformity at all through our Out-Patients' clinics.

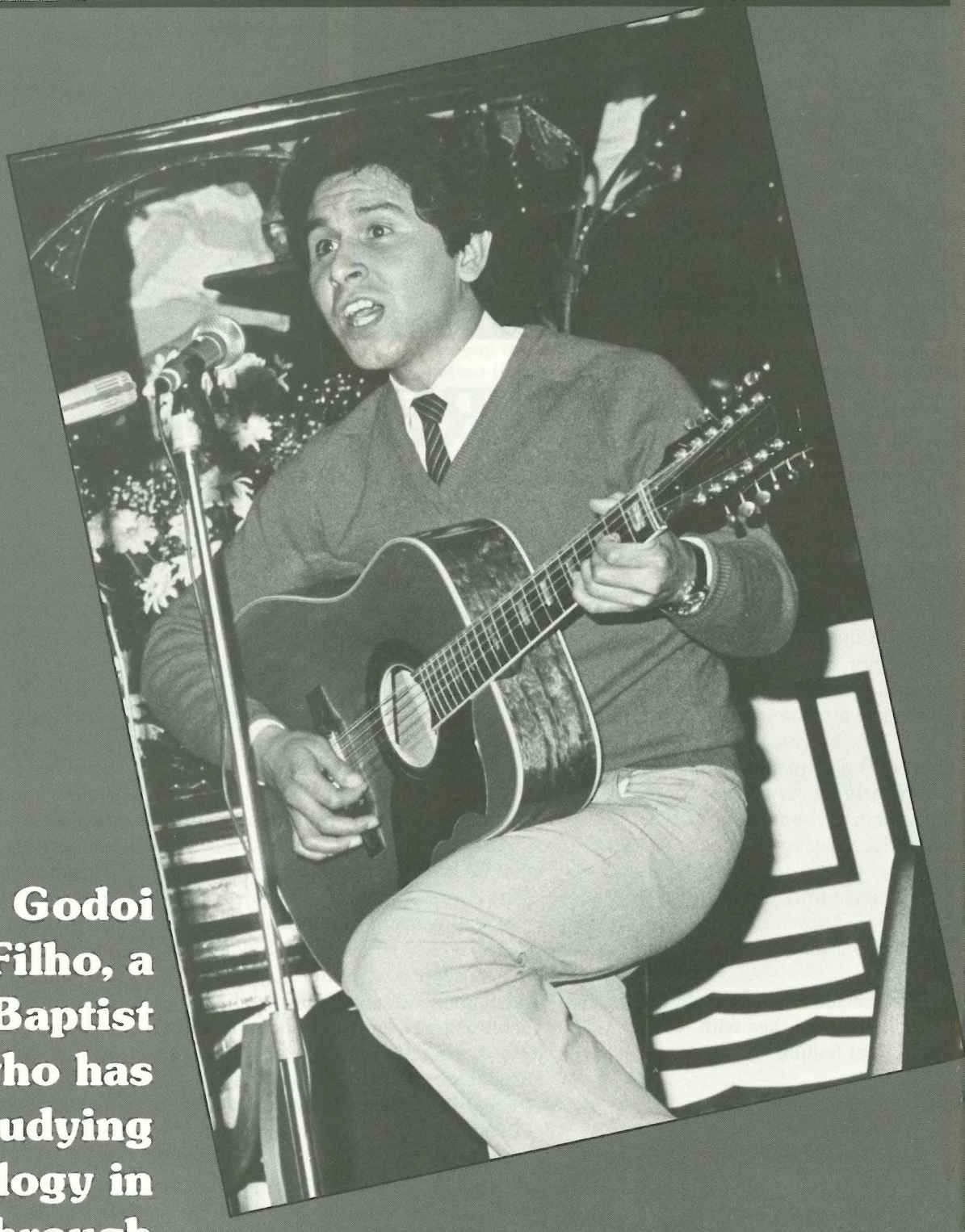
Who then needs to go to Hospital?

Most of the patients admitted to the Leprosy Hospital have problems resulting from the leprosy germ damaging their nerves. This causes paralysis of small muscles resulting in a claw hand, or a drop foot or weakness of the eyelids. Nerve damage also causes a loss of pain and normal sensation in the hands and feet which in turn leads to painless ulcers particularly on the soles of the feet. Physiotherapy, Reconstructive Surgery and education in self-care can do much to help these problems and we know that our new Operating Theatre will be well used.

For leprosy treatment to be effective teamwork is required. Our team consists of our Doctor, Nursing Sisters, Physiotherapist, Para-Medical Workers, Laboratory Technician, Shoe Maker and Driver. We also need the co-operation of the patient's family, friends and employer for the promise of cure to become a reality.

TALK ABOUT

JOSE DE GODOI FILHO



Jose de Godoi Filho, a Brazilian Baptist pastor who has been studying theology in Britain, through the BMS.

HOW DID YOU BECOME A CHRISTIAN?

'I was born into a Christian family and from the earliest time of my life, I was introduced and led in the Christian way of life. This education received from my parents certainly played an important part in my conversion. I realized that Jesus is the only way to salvation and that He is the only secure example for our living. It was not until I was 11 when I definitely made a personal commitment to that person whom I had been taught to admire since my childhood – Jesus. And thanks to that education and commitment to Jesus I had the strength and guidance to face the future with all its ups and downs.

WHAT DID YOUR PARENTS THINK OF YOUR DECISION?

'My parents are Christians, so my decision to become a Christian was the fulfilment of the hopes they had for each one of their children. Thanks be to God their hopes were realized. All the members of my family are Christians and fully integrated in the work and fellowship of the church.

WHAT LED YOU TO THE CHRISTIAN MINISTRY?

'Since my teens, I have been involved in church work. But I had no idea that God was through this involvement preparing me for the pastoral ministry. I was sure that I would be a psychiatrist! It didn't take me long to realize that I had come to love church work more than anything else. An unexpected but gradual sense of calling was being built up in me. In July 1976, my dear father died of cancer. It was a difficult time for me, since, apart from the great loss of my father, I had to find a job to support my mother, brothers and sisters. This meant that I had to transfer my studies to the evening. At the end of that month I went to a service in our church and there was an appeal for those who wanted to go into the ministry. I don't know how, but that night was the climax of everything that had been happening to me. I went forward during the service and made the decision to go into the ministry. Later on, someone came and told me that my father always prayed that one of his sons would become a minister. I had not known that until that very moment. I was very pleased about that. The joy and peace which that decision has given me over the years, leaves me with no regrets. I have a wonderful sense of being at the centre of God's will.

WHILE STUDYING FOR THE MINISTRY YOU ALSO HAD A FULL TIME JOB. HOW DID YOU MANAGE TO BALANCE THE TWO?

Very hard! I worked full time in a bank. It was a job which dried up my energies leaving me just grains of it to undertake my theological course at the Seminary in Curitiba in the evenings. Very often the little energy I was left with at the end of the day, had to be kept alive by the strength of the Lord which gave me a strong sense of calling and willingness to go on. In 1982, I finished my course and was ordained to the ministry in the following year.

HOW DO YOU VIEW THE OPPORTUNITY TO COME AND STUDY IN THE UK?

As a lovely and an unexpected present from heaven! It corresponded in full with what I had always dreamed of, but never believed. It came as a surprise despite the dreams! It's been marvellous to be able to come and study in England, especially on this scheme of BMS which gives you the freedom to choose and deepen your knowledge on any subject you want. This freedom of choice coupled with the fact that I love studying has made my time in England very enjoyable and profitable. I would sincerely like to thank the BMS for giving me such an opportunity and Spurgeon's College for being so willing to help me in my studies. Certainly my future ministry in Brazil will be greatly enriched by this time I've spent here in England.

WHAT IMPRESSIONS OF BRITAIN WILL YOU TAKE BACK TO BRAZIL?

Having been here for nearly three years and visited so many places, I have learned to love and understand Britain. It is impossible to live for such a time in a country and not be touched somehow. I wouldn't do you justice if I tried to list all my impressions of Britain and what I have learned while here. But I would say that, despite all the problems it has – as does any country – Britain is still an example for other countries in many respects. My impressions of Britain are very positive indeed.

WHAT HAVE YOU LEARNED FROM BRITISH BAPTIST LIFE?

Lots of things could be said. But just to give a few examples. I have learned the importance of doing a children's talk, not only for the sake of teaching but also for the link that you as a pastor establish with them. In Brazil, most of the pastors leave children's talks for others to do. I am not saying that our children are not taught, but I see a big gap between the pastor and children in Brazil.

Another thing is the flexibility and variety of forms and approaches within the Baptist denomination. There is not an imposed structure and form of worship, a freedom which is so important for the life of the church within the context of the denomination. Of course, variety must have its boundaries, but I appreciate the importance of it.

The cooperation between evangelical denominations, or even with other churches, is something which I have been pleased to see here. There are so many things we could do together as a church within society. There is already some kind of movement towards church unity in Brazil, but not as much as I would like there to be.

Social concern, the priority of worship over evangelism, are among other things I appreciate in the British Baptist life. However, the strongest impression I will take with me to Brazil is the love and the warmth with which the churches have received me in their midst throughout Britain.

MUSIC IS OBVIOUSLY VERY IMPORTANT TO YOU. WHAT PART DOES MUSIC PLAY IN YOUR MINISTRY?

I learned to play the guitar when I was 14 and ran a music group for five years before I went to the Seminary. I used to travel a lot with the group singing, preaching the gospel and teaching people how to play the guitar, especially in the country where so many churches don't have any musical instruments. So you can imagine how important music used to be for my ministry. Nowadays, since there are a lot of people in our church who are capable of leading the music, I have put aside the ministry of music. It was difficult to handle both a pastoral and music ministry. When I came to England, this ministry has been revitalized. Although I am not a singer or a musician as such, it's been marvellous to be able to serve the Lord in this country through this ministry also.

WHAT CAN WE LEARN FROM BAPTIST LIFE IN BRAZIL?

Perhaps the main thing would be the desire and involvement in the work of the church and in witnessing about Jesus that most of the Brazilian Christians have. They believe in Mission and engage in it personally. That is why the church is growing there. The Brazilian church is far from perfect but I have to admit that their zeal for the work of the Lord is something to be commended. There is a strong awareness that Mission is not a responsibility of a few, but of everyone who comes to Jesus. I would encourage British churches to be fully involved in Mission with the firm knowledge that people in Britain need Jesus as much as those who never heard His name. Mission is Mission wherever you go. For even the nearest places like our own homes or our neighbours need Jesus. And the closest missionary to them is each one of us.

MISSIONTALK

THE REAL WORLD OF REFUGEES

THE BBC SUNDAY PROGRAMME recently interviewed Baptist minister Peter King about his visit to Zaire. Peter's son, Michael, is a BMS agriculturalist working in Kimpese in southern Zaire. He has been involved in resettling a number of Angolan refugees who are fleeing the civil war in their country.

2,000 refugees per month fleeing over the border. 10,000 refugees are now living in southern Zaire.

'They are more or less being driven out by the fighting that's going on,' says Michael King. 'UNITA is the rebel party who are fighting against the communist backed MPLA and UNITA has captured, apparently, the south, and penetrated the east and north of Angola. The last group of refugees came from the suburbs of Luanda. The war is hotting up now.'

Michael took his father to a refugee village where the poverty and suffering made a deep impression on both.

'To my unaccustomed eyes the refugees were in an appalling state,' said Peter. 'They had nothing more in this world than the thin, torn clothes they stood up in. And for Zaire, the day was cold! Some of their number had already died before crossing the border. The children had ginger hair, a sure sign of malnutrition. Many of them and some of the adults were dressed in clothes cut out of flour bags with the name of Matadi mill still clearly printed on them.

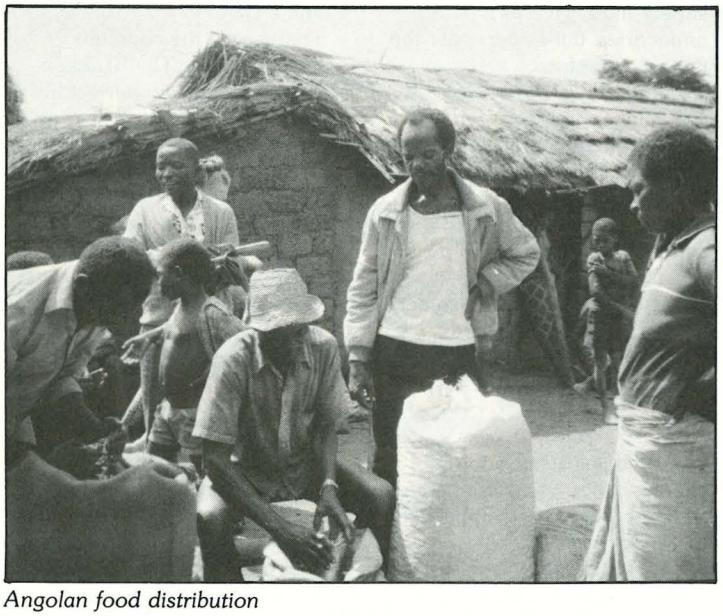
Medical staff in the area are heavily involved in caring for refugees.

'Tata Schaves' practised eye soon picked out a desperately ill baby that he designated for the IME hospital at Kimpese. The baby clung, more for comfort than sustenance, to its mother's dried up breast. I couldn't believe that this little girl was two years old. Her loose skin lay in folds over her skeleton. We were directed to the hospital, where we left the baby girl with her mother. Michael's 16 year old boy chauffeur, Zashery had come with us. When we were leaving the hospital to return to the Land Rover, he turned to Michael and asked if he could have an advance on his next month's salary. 'Yes,' said Michael, 'but what do you want it for?' Zashery wasn't letting on. But with 150 Zaires in his hand (about £1.70 — more than a quarter of his month's salary) he returned in the direction of the ward where we had left the refugee mother. When he got back he admitted, 'She hasn't got any money!' In a country where medicine, food and a bed in hospital has to be paid for, her need was great — even though the Christian hospital would have provided for a refugee.

Every refugee had a story to tell about their flight from Angola.

'There were some people with gunshot wounds in their legs,' said Peter. 'I was told of a pastor who came over with a wound in his foot caused by gunshot, all because he'd been carrying a Bible. He was told by some troops that he had no business to possess the Bible and threw it on a fire they had made. He managed to rescue it and had it with him when he crossed the border. It was all singed down one column of print. He said that when he had gone to retrieve it from the fire, the soldiers had shot him through the foot. That foot was now gangrenous.'

The Zairian government has said that every refugee should be given land on which to farm. In practice this is at the discretion of village chiefs who decide land allocation. Often the Angolan refugees end up with the worst land, but as Michael says, 'They just make the best of it'.



Angolan food distribution

CATHOLIC BISHOPS MEET RAJIV GANDHI

THE problems of discrimination against 'dalits' (castes listed in the Indian constitution as having been discriminated against), the country's new education policy and the government's attitude towards missionaries were all on the agenda when bishops representing the Catholic Bishops' Conference of India met with Indian Prime Minister, Rajiv Gandhi, in July.

The bishops emphasized the church's disapproval of caste divisions. New Christians from the Dalit castes continue to suffer social and economic discrimination. They said that dalit converts should be given the same benefits such as some guaranteed seats in Parliament and educational institutions as available to dalits of other religions. Currently, dalits lose such benefits if they become Christians on grounds that Christianity does not sanction caste distinctions.

The Prime Minister heard the church's grievances on refusal of residential permits for foreign missionaries, and curbs on transfer of foreign money into India. Gandhi was reported sympathetic about missionaries who had spent more than 25 years in the country and would be strangers in the country of their origin if forced to return there.

EPS

INDIA COUNCIL TO OFFER SPECIALISED HEALING MINISTRY

VELLORE; India — The Council of Baptist Churches in North East India is approaching the Christian Medical College and Hospital in Vellore for co-operation in a specialized healing ministry in Northeast India. The hospitals are running short of Christian doctors and specialized medical personnel. The Council will invite the CMC Vellore jointly to set up this project at Christian Medical Centre, Jorhat.

BWA

TOOLS WITH A MISSION

PROVIDING a vital service to missionary agricultural and technical personnel, Tools With A Mission provides a wide variety of tools and implements for use overseas. TWAM is a Baptist Men's Movement project for refurbishing secondhand tools for use in rural development work overseas. A number of collectors around the country has been appointed to arrange collection of unwanted tools, which range from the usual hammers and saws to antique and craftsman's tools.

The tools are restored at workshops. For example, the workshop at Southend is established in a Baptist Church and benefits from the skills of unemployed people. The tools are rebuilt and sent to missionaries and other workers involved in rural development projects.

If you have any tools which you no longer use but could be renovated and used overseas, Tools With A Mission will arrange for them to be collected from you.

Please write to:
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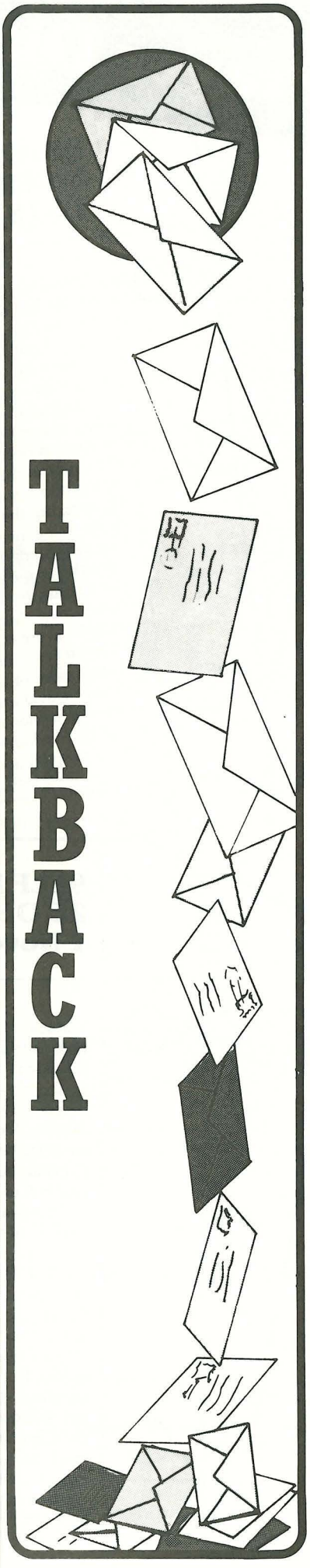
Bury St Edmunds
Suffolk IP29 4UA



From Katherine Tubbs

I AM furious. Really angry. But that I suppose is what provocative articles are for!

I write this purely personal letter in the hope that it may be published and prevent some missionaries from feeling the need to spend time defending themselves at home, rather than being free to do the work they were called to do — things like preaching the Gospel, feeding the hungry, healing the sick.

Fallowfield Baptist Church complains of 'out of touch missionaries on deputation visits'. If your life is spent working on the edge of an African jungle, or in the middle of a Brazilian slum, it's perhaps not surprising that you would be a little out of touch with Manchester. Perhaps Manchester churches that are fortunate enough to have a deputation speaker could take the trouble to tell the missionaries something about the place before hand. Or is it that missionaries from one place are out-of-touch with those, two continents away, whom they may never meet in a life time of overseas service? They can scarcely be out of touch with their own work.

Perhaps there's a complaint because surgeons, or engineers, for example, aren't always excellent verbal communicators in a West European pulpit (although some certainly are!), but that is not where God has called them to go and so perhaps he has not equipped them for that work either.

Why not use the visit from a furlough missionary as a God-given opportunity to show Christian love and fellowship to those who have left home and loved ones to follow the call of Christ — to give rather than expect to receive. I'm not sure about all of the missionaries, but I am certainly out-of-touch with Manchester.

KATHERINE TUBBS

Cambridge

From Mrs M Rogers

I was interested to read a letter from Mrs Vera Collins and to agree with her comments on the 'Role of Women', featured in the May edition of the *Missionary Herald.*

I remember a minister's wife saying 'I want to be known as Mrs . . ., not the minister's wife. We don't refer to other married ladies as the plumber's wife, or the bricklayer's wife do we?'

Recently when I have a letter to write to a married couple I address the envelope as Mrs E and Mr C . . . because I certainly agree with all Mrs Collins says in her letter. Thank you for an interesting *Missionary Herald.*

MRS M ROGERS

Nuneaton

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CHURCH OF NORTH INDIA

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For Your Prayer Diary

BRAZIL – CURITIBA
5-11 October

Curitiba is the capital city of Parana State and is one of the fastest growing cities in South America. It has a population of nearly one and a half million. The challenge has been to match population growth with church growth, a challenge which the churches have accepted. Derek Punchard is now serving as Co-ordinator of the Association in the region of Parana around Curitiba, promoting fellowship among the churches and pastors and joint evangelistic outreach. Joanna Punchard helps in Sunday School work, runs Bible Study groups and goes as Chaplain's Assistant to the large teaching hospital in Curitiba. The Parana Baptist College is situated in Curitiba and has more than 160 students. Zacarias de Aguiar Severa is the new principal, succeeding David Grainger, now Principal of St Andrew's Hall Selly Oak, in February. Let us pray for the churches and pastors in this lively city that they may know best how to live and work and worship as Christ's people.

BRAZIL – PARANA: INTERIOR
12-18 October

Gerry and Johan Myhill report a continued growth and development within the church at Nova Londrina and there have been several baptisms in recent months. Social problems however are severe. A disastrous season damaged many of the crops and has resulted in a lack of work on the farms with many unemployed. The Day Centre for children in need is also functioning well. Many of the children suffer from malnutrition, anaemia, worms and skin diseases, but the local hospital has been giving free consultations and treatment. John and Maria Dyer, at present home on furlough, have been ministering to the churches at Rio Negro and Roseira. Roseira now has new church buildings and adjacent premises. There is an evangelist at Roseira now, Joao Pires, and so John has been able to spend more of his time at Rio Negro. At Piraquara David and Patricia Holmwood are engaged in a wide ministry of pastoral care, evangelism, including caring for those in the Leprosy hospital and state prison.

NEPAL UMN EDUCATION BOARD
19-25 October

The United Mission to Nepal works in co-operation with the government in education by providing teachers, building schools and helping in non formal education groups. Richard Cameron has just returned to Nepal to a new work at the Gandaki Boarding School at Pokhara. As well as being Co-ordinator of the Lower School and doing some teaching he is also Scholarship Officer, which means trekking round the hills to interview prospective pupils. It also means having pastoral care of the scholarship students and being responsible for the purchase and issue of clothing and equipment. There are 70 such students at present. Judith Willis, at Galyang, is teaching missionary children in two rented rooms in a mud and stone house. 'Bookshelves are suspended by wire from rafters, the maths scheme is from England, the blackboard is boards I painted black, and display boards are made from grass mats.' Ten children have started – one Swede, one Norwegian, two Australian and six American.

SELF DENIAL
26 October-
1 November

The end of the BMS year is on 31 October and, as usual, it is asking churches and individuals to mark the beginning of a new period of service by spending time reassessing their contribution to world-mission. More and more we remember that we in Britain are only part of a world-wide Christian fellowship. Our Christian 'family ties' link us with people of different races and languages. For many of them it costs a great deal to be a Christian – not in money, but in the sacrifices they have to make. In parts of Asia, just being a Christian can mean rejection by your family and village. Others are making long journeys over difficult terrain in order to bring the Gospel into the lives of those who have not heard it before. But many are also making financial sacrifices – poor people, by our standards, are giving willingly to maintain and widen the Christian witness in their country. How much are we giving in prayer, in the right use of our time, financially to share the work of those bound to us by the Family Ties of Christ's Church?

MISSIONARY MOVEMENTS

Arrivals

Mrs N McVicar on 1 July from Dhaka, Bangladesh.
Miss A Isaacs on 8 July from Upoto, Zaire (Holiday).
Miss V. Watkins on 8 July from Upoto, Zaire (Holiday).
Mr and Mrs I Wilson and family on 8 July from Yakusu, Zaire.
Rev E Westwood on 14 July from Rio de Janeiro, Brazil.
Miss A Horsfall on 15 July from Kinsangani, Zaire.
Rev C and Mrs Spencer and family on 15 July from Yakusu, Zaire.
Mr and Mrs S Little on 15 July from Tansen, Nepal.
Dr and Mrs R Hart on 16 July from Chandraghona, Bangladesh.
Rev J and Mrs Dyer on 20 July from Rio Negro, Brazil.
Rev F and Mrs Vaughan on 20 July from Sao Paulo, Brazil.
Mr and Mrs M Cranefield and family on 22 July from IME, Kimpese, Zaire.
Miss G Hunter on 26 July from IME, Kimpese, Zaire.

Departures

Rev F and Mrs Mardell on 17 July to Dhaka, Bangladesh.
Dr and Mrs A Hopkins and family on 17 July to Pimu, Zaire.
Mr R Cameron on 27 July to Kathmandu, Nepal.
Rev J and Mrs Furmage and family on 31 July to Sao Paulo, Brazil.
Miss B Olding on 31 July to Kinshasa, Zaire.
Miss A Wadey on 31 July to Kinshasa, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 31 July 1986).

Legacies

	£
Miss Hope Andress	2,445.19
Miss Dora May Atkinson	800.00
Mary Chattwood	123.79
Mrs F J Dare	50,000.00
Miss Kathleen Margaret Farmer	100.00
Miss M M Frankland	250.00
Mr J R Lewis	100.00
Harold Philcox	1,500.00
Miss Elizabeth G Sharp	2,516.65
Miss Edith Kate Smith	7,629.99
Miss Edith Young	200.00

General Work

Anon: £6.00; Anon: £16.00; Anon: £0.79; Anon: £10.00; Anon: £5.00; Anon: £750.00; Anon: £50.00; Cymro: £54.00.

Medical Work

Cymro: £6.00.

Womens Project

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NOTICE BOARD

CONFERENCES

November 8: South West Women's Day Conference at:
Silver Street Baptist Church, Taunton.
Details from: Miss Pauline Trounson,
Coram Cottage, Pound Road, Lyme Regis,
Dorset DT7 3HX

November 11: Woman's Day Conference at:
Aldershot Baptist Church.
Details from: Rev Leslie Gregory,
33 Garden House Lane, East Grinstead,
West Sussex RH19 4JT

CONFERENCE

November 22: Northern Woman's Day Conference at:
Blenheim Baptist Church, Leeds.
Details from: Rev W R Turvey,
22 Netheroyd Hill Road, Huddersfield,
West Yorkshire HD2 2LP

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Ministers for pastoral training in Angola and Zaire.

Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka

Physiotherapist for Chandraghona Hospital in Bangladesh.

BAPTIST MISSIONARY SOCIETY
General Committee Nominations
A Final Invitation

All personal members of the Society and all subscribing Churches are reminded that nominations for General Committee should arrive at Mission House no later than December 31.

Nominations may be for ELECTION or COOPTATION. The names of those nominated for election will appear on the voting papers and sent to the Churches of their respective Associations. If a person is not elected by the Churches, his or her name will be considered also for cooptation. The names of those nominated for cooptation will appear only on the list of those nominees to be considered for cooptation.

In each case, nominations should be addressed to:

The Administration Secretary, BMS
93 Gloucester Place, London W1H 4AA

and should include relevant biographical details of the nominee.

TOP GEAR FOR ZAIRE
BMS
YOUNG PEOPLE'S
PROJECT
1985-86

TOP GEAR

YOUNG PEOPLE'S PROJECT is to provide transport for Church Workers in Zaire.

Write to Rev David Martin for publicity material.

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
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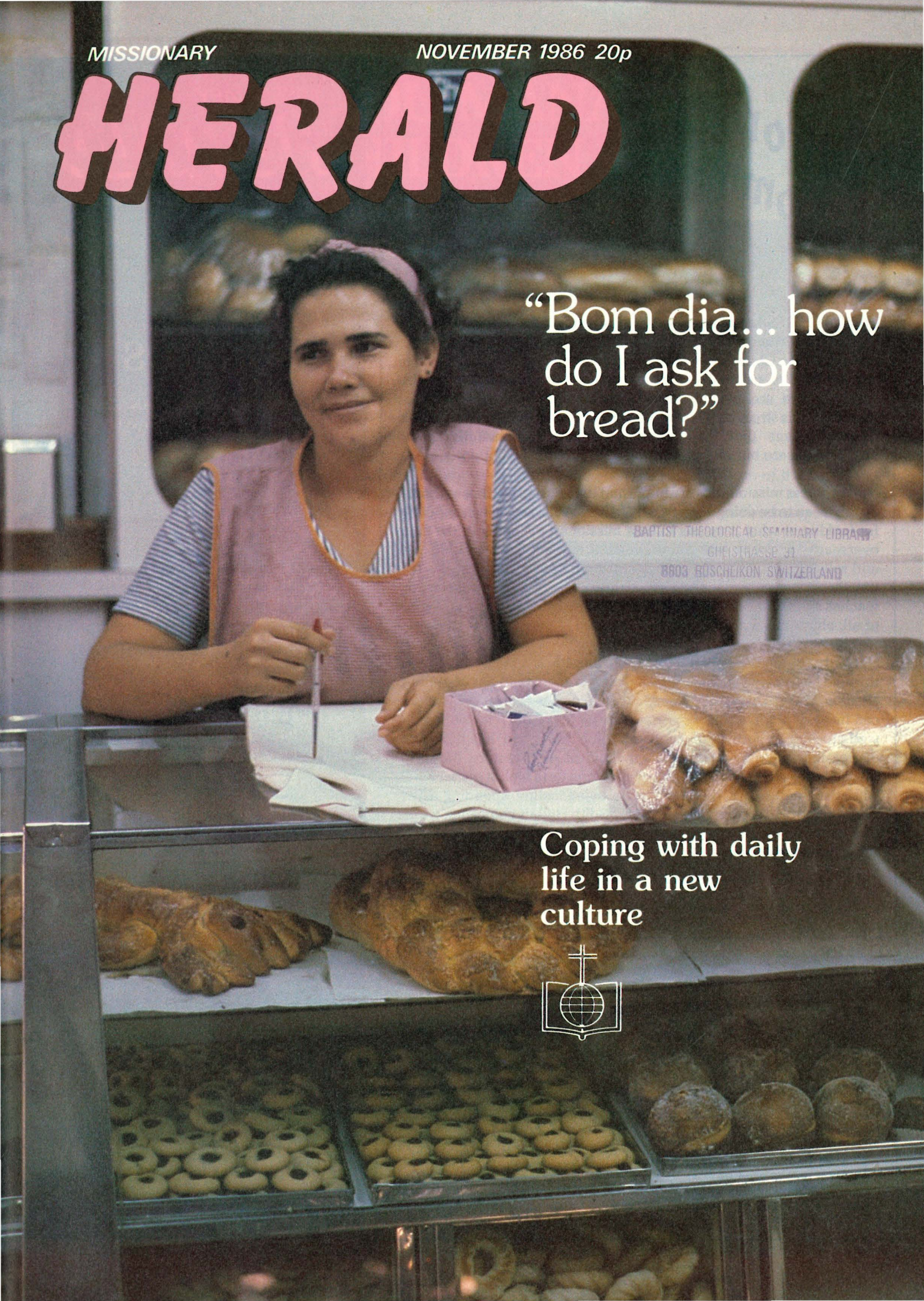
MISSIONARY NOVEMBER 1986 20p

HERALD



"Bom dia... how do I ask for bread?"

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Coping with daily life in a new culture

Editorial Comment

MISSIONARIES are not the whole of mission. They never were. For Baptists in Britain overseas mission has always been seen as the concern of the Church, even though a few keen individuals do have to stir the rest of us up from time to time. Today, with the greater emphasis we are placing on our partnership with the overseas churches, this stress on the involvement of the whole Church in world mission means that those whom we have traditionally called missionaries are but one part of the total picture.

Nevertheless missionaries are important in that they are those who are visibly seen to be doing something. So this month we make no apology for looking at what it means to be a missionary. What is it like to go overseas and to cope with a new situation, language, culture, and rolls and rolls of red tape? Zaire is different from Brazil and Bangladesh is not the same as Nepal and yet adapting to life in these countries teaches similar lessons about priorities, about human needs, and, most of all, about the human condition.

Not only do missionaries enable us to see life overseas, admittedly through western eyes, they also help us to take a look at ourselves. Coming back to this country on furlough or at the end of their service can be as difficult as going overseas for the first time. It is not just the well-stocked supermarket shelves which they find bewilderingly distressing, there is the whole question of our western life-style. Missionaries returning home are challenging us to look at ourselves as Christians and to ask whether we are living, eating, spending as we ought in a world of such great need. As Edith Hallett points out, words like 'poverty' or 'unemployment' have quite a different meaning to those who have lived and worked in the so called underdeveloped parts of the world.

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THE MAGAZINE OF
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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

NOVEMBER 1986

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

HOW WILL YOU MANAGE WITH FIVE CHILDREN —

landing in a strange country amongst strangers?

MY answer then was that I didn't know, but that we would cope. After all, we had been through quite a lot in the past and together we had managed. The 'we' was meant, and interpreted as David (my husband) and I. Now I realize the 'we' includes far more.

The heat was the first thing that hit us as we stepped from the plane. Anna (8) decided to do an about turn and get back on, as it was too hot. I had to turn her round gently and encourage her to descend the steps, insisting that she could make it to the airport bus waiting below. Layers of clothing were quickly cast to one side as we wilted, exhausted yet excited.

The glorious sight, the great profusion of colour, the vibrant purples and pinks of the flowering trees revived us somewhat. The view was almost unbelievable as we had left the cold, snowy, clime of the Lancashire Pennines.

The Welcome

We were very glad to see the smiling faces of David and 'Liz' Doonan, standing patiently, waiting just outside the custom hall. They were a means of encouragement to us as they told of the preparations that had been made for us — a home, food, friends, schools organized — what more could we need to cope?

The steadfast love of the Lord never ceases
His mercies are new every morning . . .

This was one of the questions put to Susan Jackson as she sat before the awe-inspiring candidate selection board just over a year ago.

As the days followed we became very much aware of the Lord's love and care for us as a family and individually. Our immediate needs were met as soon as they came into being. Together we made a list of all the differences we had encountered during the first weeks. In so doing we realized what a delight they had been rather than the trauma we had envisaged.

We have coped!

Six months later the culture shock still hasn't hit us. Yes, life is very different and we have managed.

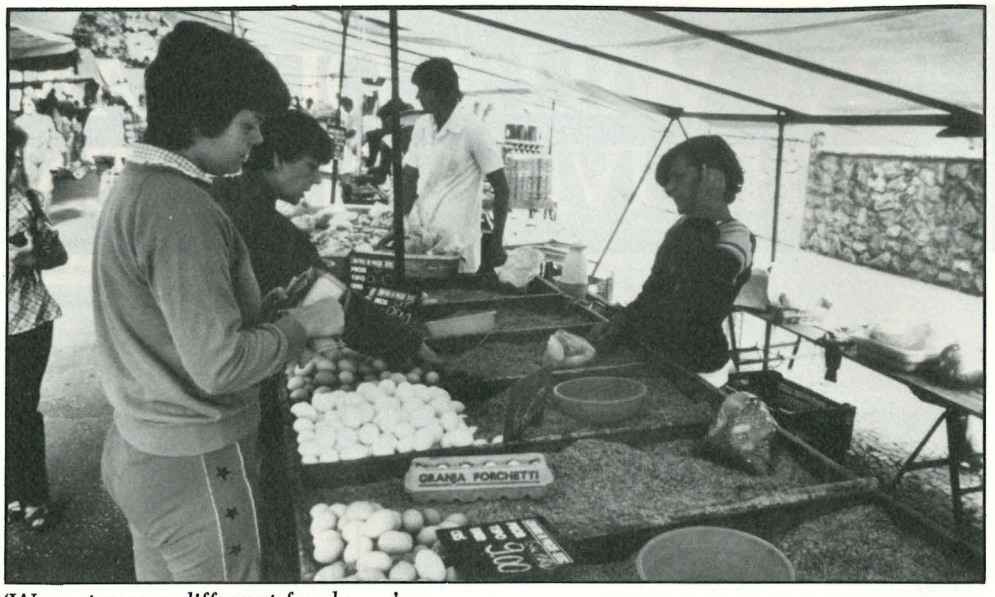
- We have a completely different timetable — only half a day at school for the children and Mum and Dad surrounded by books, homework, teachers, tests — the other side of the desk!

- We live amongst a different people — loving, welcoming, warm-hearted; a people that we have quickly grown to love.

- We have been adopted by a different family and made new friends — our missionary colleagues and dedicated brothers and sisters in the Brazilian churches.

- We eat many different foods — lots of rice and beans alongside wonderful fresh fruits and vegetables, some of which we didn't know existed.

- We are speaking a different language — at least we are beginning to be able to communicate and understand.



'We eat many different foods . . .'

- We are slowly learning different habits and acquiring a new culture — clapping hands loudly as we approach someone's home rather than knocking on the door.

- We have got used to the irregular and rather 'dodgy' electricity and water supply — sometimes unavailable for short times — though never for too long.

- We are quite at home with most of our uninvited guests — especially the lizards and ants. The mosquitoes and cockroaches are not quite so welcome and can be a nuisance.

Support and love

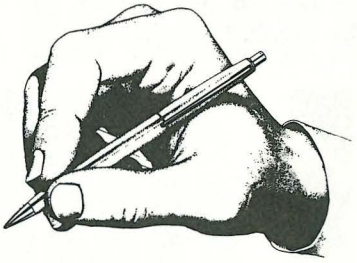
The support and love of each other, the friendship and care of our colleagues, the back-up by the home-staff, the constant prayer support and encouraging letters from family and friends at home; all these have helped.

Above, beyond and through all these however we have begun to realize the 'how' of God. He is our 'how'. His power has strengthened us and His grace has enabled us to know His joy in daily tasks. His forgiving mercy has encouraged us in our failings. His indwelling Holy Spirit has given us a great sense of peace in what could have been five traumatic, dramatic months. We have had problems, frustrations, differences of opinion, and misunderstandings, but through them all we have known the peace that God alone can give.

We praise Him for His faithful watch-care over us and pray for His clear guidance in our future service here in Brazil.

'We have coped. But the question was "how"?'

REFLECTIONS



SCRUPLES??

One of the latest best selling games is called Scruples. In it, players are asked for their reactions to awkward and embarrassing situations. This might be fine for an evening of fun, but missionaries are often faced with real situations which need to be handled delicately. These times can bring the scruples of each missionary into question.

Ian and Sally Smith are serving in Nepal. In their latest prayer letter, they offer these three examples.

CASE STUDY 1: A ROOFING PROBLEM

During a recent heavy storm at least three houses in the area had their roofs blown off. Most houses have thatch on a wooden frame, the richer villagers have corrugated tin, or stone tiles last longer, but needs a much stronger wooden frame. The United Mission to Nepal is involved in research into a cheap light roofing tile made from cement and locally available fibre (see August *Herald*).

One of the people whose roof had been damaged came and asked one of the missionaries for financial help in repairing the house.

What should our response be?

CASE STUDY 2: A PROBLEM CHILD

A young ten-year-old girl from the village near the hospital has recently been visiting many of the missionaries' homes asking for food. She is the daughter of the first marriage of the hospital mail runner – but doesn't get on with her step mother and often refuses to stay at home. Sometimes she sleeps at her grandmother's house, but often sleeps rough. Several times she has slept in the hospital in a spare bed. On at least one occasion she has been caught stealing from people's homes.

What should we do?

CASE STUDY 3: THE LOST MONEY

A campus student from a town six hours away came to the church leaders this week as he had lost a large sum of money. Two weeks previously, his uncle who runs a shop had given him £500 (the equivalent of three years wages) to pay a bill to his wholesaler in a town a couple of days journey away. Somehow on the way he had lost all the money. He was now terrified of returning to his uncle and had been hiding for two weeks – he came to us hoping that we would be able to give him the money.

What should he do?

WHAT ACTUALLY HAPPENED . . .

CASE STUDY 1: A ROOFING PROBLEM RESPONSE

The tradition in the villages is for everyone to come together voluntarily and help out when this sort of tragedy occurs. We are trying to avoid responding to needs as individuals and instead give help through the church. Several Nepali church leaders have asked us to do this as it helps prevent mistakes from occurring, e.g. help being duplicated or given inappropriately.
The missionary gave the man a gift of 200 rupees (about £7) to help him repair his roof – which the church then reimbursed him in keeping with the policy mentioned above. However – as a result – the people in the village refused voluntarily to help him repair the roof as they saw he had been given money to do it. Nearly a month later the house still hasn't been repaired.

The other two houses involved both had their roofs back on within a couple of days – without our help! Sometimes when we think we are helping people we are in fact creating more problems – taking away their self reliance, and leaving them worse off than they originally were.

CASE STUDY 2: A PROBLEM CHILD RESPONSE

In one of our project team meetings we talked together about her, and decided we weren't sure what to do! If we continued to feed her and give her a bed for the night then we were taking her further and further from her family! It was decided to try and talk with her parents again, although this approach had been tried in the past.

In the end the problem was solved for us – some visiting tribal people from a few days north were passing through the village and took the child off with them – one version of the story says that one of the women in the group took a liking to her, and took her as her own daughter – the other version says that they paid 2,000 rupees (about £70) for her.

CASE STUDY 3: THE LOST MONEY RESPONSE

A very hard decision! Not so much to make but rather to implement, as we all felt it would be wrong just to give the young man the money – firstly because the church doesn't have that much! But then also because without proof it would be dangerous to start giving money to people to replace theft or loss. However, how can we help this young man – though Jesus didn't always meet people's needs the way THEY expected Him to He never turned them away. We spent several hours over a couple of days with him and eventually felt that it would be best for him to return to the town where he is studying, to report the loss to the police (although they will not do anything about it as theft losses here have to be reported within one week of being discovered). We then advised him to take a friend and return to his parents home, and then go with them to his uncle to explain the loss and ask his forgiveness. We gave him a small amount of money to help him on the journey. As yet we haven't heard what happened.

'NOBODY TOLD ME ABOUT...

from Ruth Clinch, who has just returned from spending two years working in Zaire

Imagine Britain as a mountain peak and Zaire as another. There is a long narrow bridge linking them.

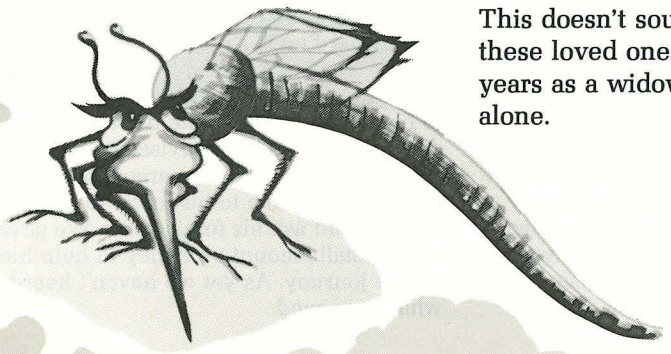
Going abroad as a missionary is rather like that. The missionary spans between our country and Africa, between our society and theirs, between our church and the church of Christ in Zaire.

The bridge is there, very narrow just wide enough to travel on. But it is not easy to cross this bridge.

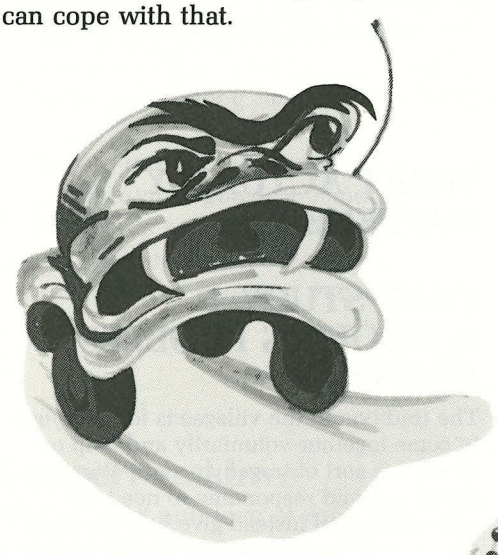
It is a very long bridge. It is almost two years long, and you cannot turn back. You can't have a little practice to see whether you like it. Once you're on you must go all the way.

There is only room for one person at a time on this bridge and so you must travel on it alone. And in the chasm, the valley between the mountains are gruesome monsters.

There are the monsters of disease, flies, mosquitoes just waiting to sink barbed infected teeth into you. Not to worry, I shall have injections to prevent the worst diseases, and maloprim to take weekly to prevent malaria.



OK. So I needn't fear that monster. There is the monster of driving a car in an undisciplined city, on the wrong side of the road where the soldiers are delighted to get you on any charge and because your skin is white you must be in the wrong and pay for it. Well, I have driven all over Britain in a mini-bus and in the city of London, and driven in France, so I'm pretty sure I can cope with that.



There is a monster of loneliness leaving my family and friends the people who love and know me. People who will pick me up when I'm miserable and help me when I'm in trouble and nurse me when I'm ill.

This doesn't sound too good, leaving these loved ones, but in the last few years as a widow I've got used to being alone.

There's the monster of discomfort. No telly, leaving my luxury equipped house, no visits to the theatre, no dining out.

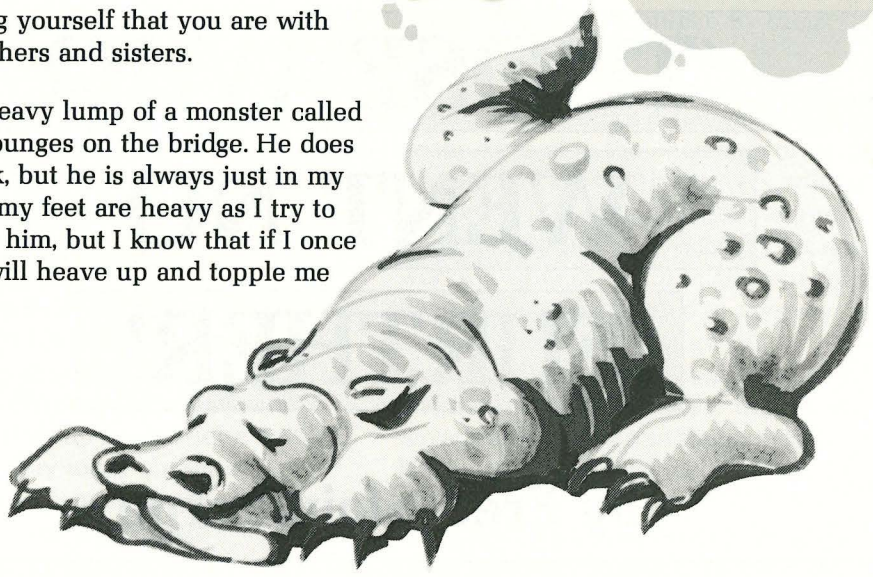
Well, I've had this comfort for a long time. Maybe it's time I found out how the other nine tenths of the world live, and I have much to be thankful for.

There's the monster of people of different colour and race, of belief, many of whom don't want you in their country. This monster holds up bunches of something unspeakable — fetishes — and waves them at you, cursing you with all the ancient evil of the African continent.

There's the monster of foreign language, when people speak to you and you stand mute and stupid, when they say something and laugh and you have no idea what or why. This monster will roar with laughter when you sit for one and a half hours, sometimes three or four 'listening' to a sermon of which you understand nothing, and you have to keep

...THE MONSTERS'

reminding yourself that you are with your brothers and sisters.



A great heavy lump of a monster called fatigue, lounges on the bridge. He does not attack, but he is always just in my way and my feet are heavy as I try to step over him, but I know that if I once stop he will heave up and topple me over.

These are the monsters I can name, but what about the slimy green squeaking one there with the red-spots what does he stand for? And the shapeless one clinging to the mountain-side with violet spikes down his back. The monsters of the unknown.

Oh, I'm sure I shall cope.

So here I am, international driving licence, maloprim, teeth filled, two pairs of glasses, a few favourite novels, a tea-pot and frying pan. Ready to go.

You, my church, held a service to commission me promising your prayers and support and I realize for perhaps the first time that I'm not leaving you behind. You are coming on this journey with me.

And so, in my own strength, with my many years of experience behind me I set off, and you are all waving me goodbye, I set foot at last on the beginning of the bridge. Bravely and confidently head held high, ready for a Great Adventure.

But even as I take my first step the bridge shakes. Who can help me now? I am alone on the crossing. I dare not look back or I shall fall and I realize that after all the laughter and jokes and well wishing, the gifts, promises and singing of songs it is all quiet behind me, and I am aware that at the foot of my personal bridge you are hushed, and I don't need to look back to know that you are kneeling in silent prayer. And it breaks in me for the first time that my own strength and experience is going to be inadequate for this journey.

And as I walk on across the bridge the monsters begin to writhe and rear up. Unable to communicate with the people I meet on the way each appears hostile to me. No one wants me here, why did I come?

When I arrive at my home my hostess says, 'I've only been here two months and I've had malaria.' (A slimy shivering sweating beast claws at me.)

I crush the mosquitoes on the wall and they leave a red mess, my blood!

I'm told, if you have an accident drive straight for the compound and lock yourself inside or else . . . (a many headed beast with a thousand voices and hands reaching out to grab).

Every one at the mission is very efficient and competent and very busy and the few minutes they can spare to welcome me are stolen from some more pressing task.

Post takes two weeks.

I have not brought enough dresses to be tidy and fresh for work each day, I cannot sleep, the noise of the air conditioner disturbs me even more than the heat. There are noisy neighbours with radios beating out monotonous rhythms. I can't get salads.

The beasts are sitting there around me, just waiting for me to fall. I cannot *cope* with these things. Nobody *told* me it would be like this . . .

And gradually I realize that this is what I have been learning about at church in all the years I have been going there and now it is becoming real in my life.

TRUST IN ME. I WILL NOT LET YOU FAIL. TAKE MY HAND AND FOLLOW ME AND I WILL GUIDE YOUR FOOTSTEPS.

HUMBLE YOURSELF IN THE SIGHT OF THE LORD AND HE WILL RAISE YOU UP.

And in this way I triumphantly crossed the bridge into Zaire. It has been a very long journey, and I have some scars to show where each animal tried to get me — only to be stained by the Living Christ.

And I am here to try to live out the greatest commandment: Love the Lord your God with all your might and your neighbour as yourself.

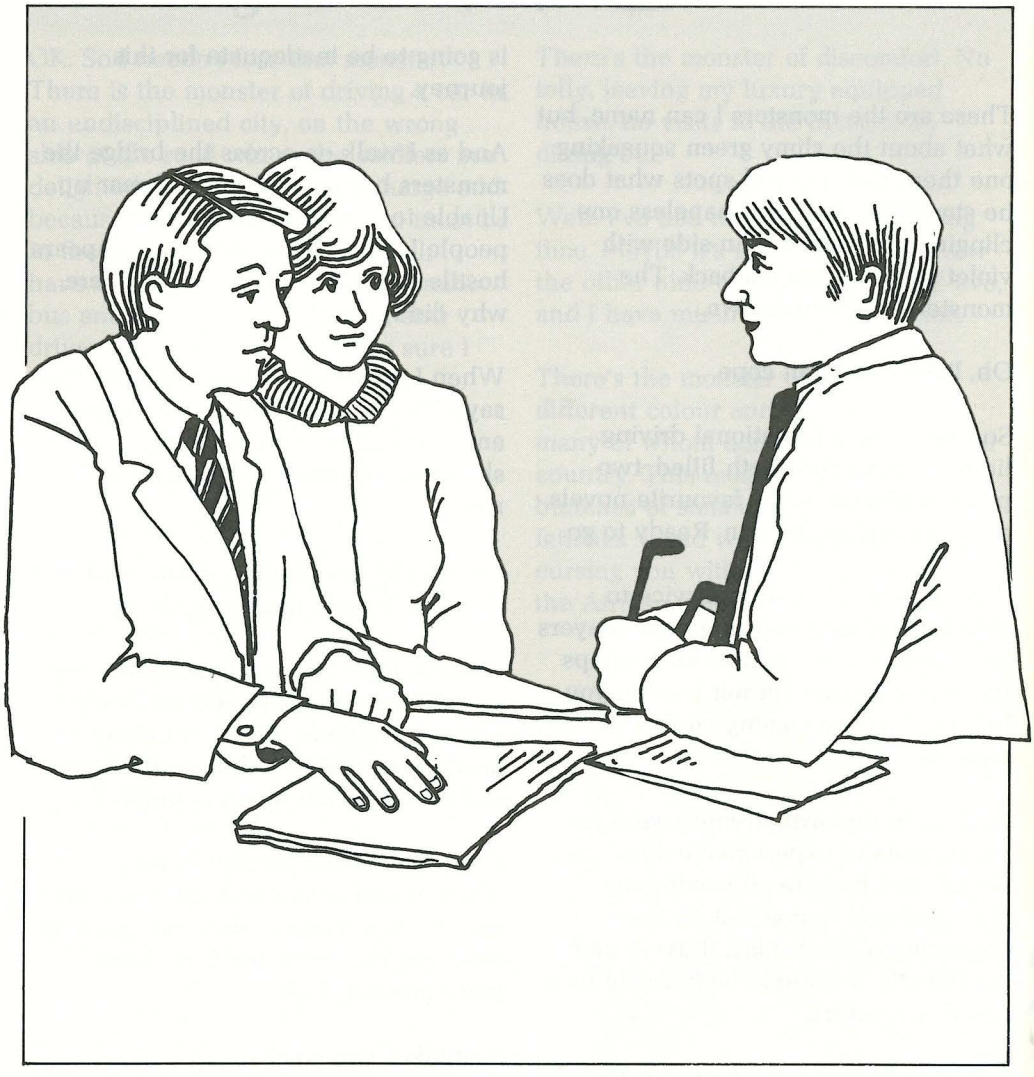
'THOSE WHO WENT NO FURTHER'

by Fred Stainthorpe

'EVERY month our Personnel Secretary deals with twenty, thirty, sometimes more enquiries for missionary service.' So said the Society's Chairman recently. 'Probably most go no further but among them are those whose call is of God and who will serve the Society in the years ahead.'

We rejoice with those who made the grade. They will know the satisfaction of living in the will of God, influencing many people for Him and extending His Kingdom overseas. They will be valedicted, prayed for, welcomed home and rightly honoured for their work (3 John 8).

What of those, however, who go no further? Are they the bad seed of the parable, eaten up by the birds of the air, scorched by the sun and choked by cares? Are they those who began to build and could not finish, to the derision of others? Do they see themselves as rejects, able only to add 'BMS (failed)' to their curriculum vitae? Or has some good come out of the process?



Too much

Some are undoubtedly drawn by the romance of missions. Service overseas can still seem glamorous especially when presented in a large meeting. Under the influence of emotion we will promise anything for God. The next day, in the afterglow, we ask how soon we can get abroad. When the reply comes stressing dedication, training and commitment our ardour has perhaps cooled a little. We realize that we may have bitten off more than we can chew and we go no further.

Others write half-fearfully. They make an enquiry, but ask themselves, 'Will my offer result in my being dragged relentlessly into service, half-willing and unprepared? Will a magnetic Personnel Secretary entrap me before I am ready?' When a reply comes indicating ways of service they say, 'I was only curious. I don't want to go any further.'

Still more discover along the way that they may not be suitable for overseas work. Although Christian service is only made possible by the grace of God yet certain human qualities are necessary. Those who fail CSE French may never acquire 'the gift of tongues'. Others, dogged by ill-health, may find the tropics too enervating. Someone who has failed in this country will not necessarily succeed abroad and to be unemployed is not always a call to missionary work. Factors like these are sometimes not realized until enquiries proceed and they reveal the difficulties in going further.

Not for me

A number of enquiries do go further along the road. People may begin training only to discover that the way presents them with more problems than they had imagined. Their studies may make them realize that missionary work is not for them and so they must resign. This takes considerable courage

and honesty. Others find that they are temperamentally unsuited for overseas service and a candidate board may have to decline their offer. This is equally hard to face. It calls for much humility and despite assurances to the contrary can lead to feelings of personal failure.

Some may find the cost too high. Jesus drew large crowds at first but as He laid down the conditions of discipleship many drew back and followed Him no longer (John 6:66). In the same way today enquirers sometimes discover that the cost in career prospects, personal relationships, finance and comfort may be too great. Every course of training is an experience of self-discovery. What they learn about themselves prevents them from going further.

Deluded?

On the surface this makes depressing reading. Only the violent, it seems, take the BMS by force. Were they all deluded? Was God leading them up the garden path? As the 'rejects' consider the course of their lives is there anything which they have learned and for which they can thank Him? Has the world church been helped by their abortive enthusiasm?

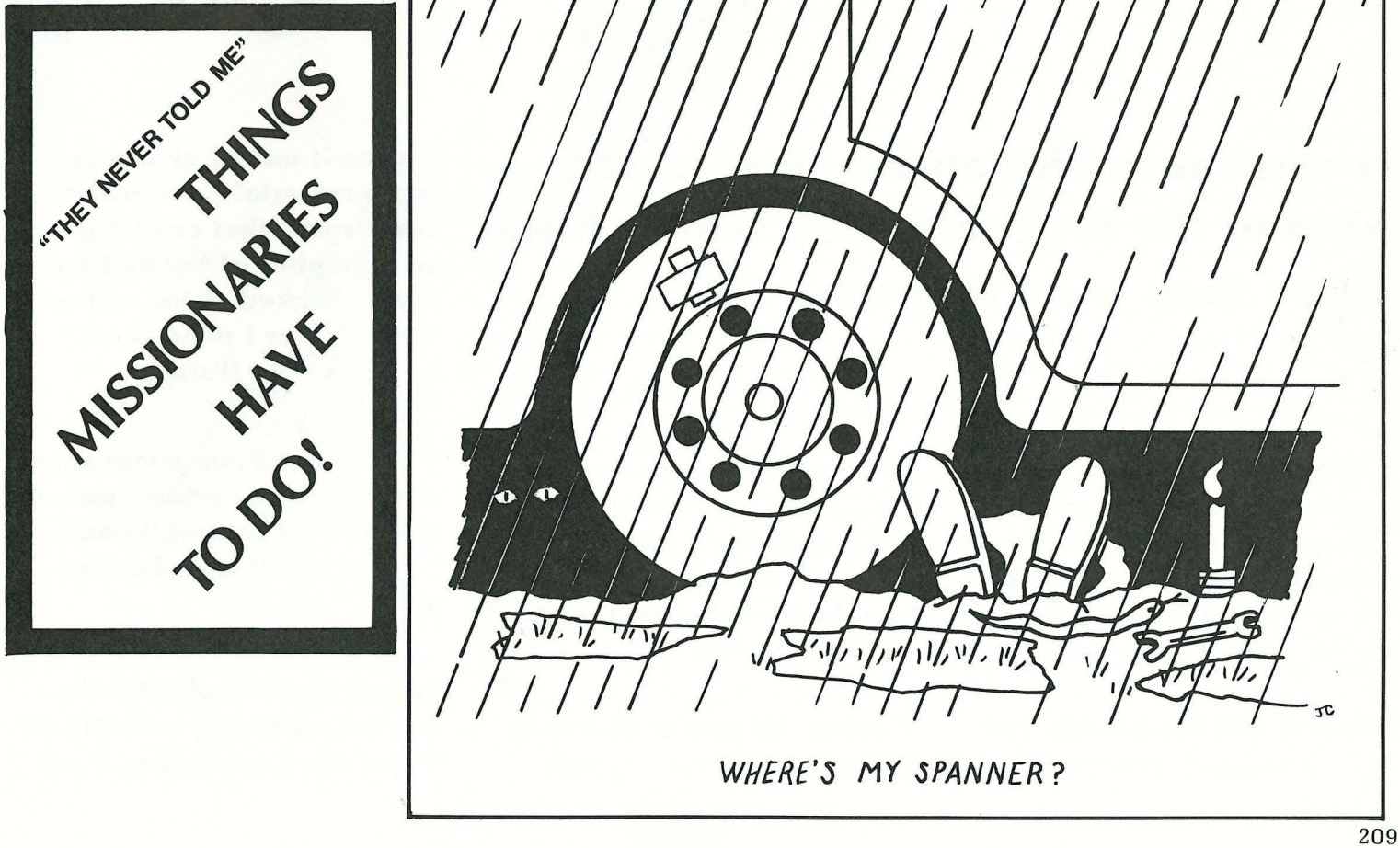
In many ways it has. They have all been exposed to the challenge of world mission and shown themselves willing to face up to it. They have all learned something of how a missionary society works, a subject which might otherwise have remained shrouded in mystery. Some of them may turn away embittered and a trifle cynical but the majority would, I think, say that they have found value from the experience. For them, 'Thou didst well that it was in thine hearts' (1 Kings 8:18). Some Christians are called on like Abraham to be willing to sacrifice their Isaacs. Having felt themselves called to go abroad, when the sacrifice is not demanded of them, they are able to serve the Lord wholeheartedly and with a clear conscience here. They have made progress in the art of discovering God's will. His 'No' can be as useful as His 'Yes' if we are willing to act on it. The 'No go' sign leads to a 'Road clear'.

Advocated

In addition, their interest in the world church has been aroused. If this is maintained it can make them indispensable advocates of world mission in their home churches. Too few of these exist. Ideally we should all have this vision, but in practice we need to be spurred on by the enthusiasts. A reject can become an enthusiast.

They can at least say, 'I obeyed what I thought was the call.' Some of our church members may not have this defence. When the call came they did not follow it up. Jesus wanted to go further with them but they said, 'No' and, 'there came a mist and a blinding rain, and life was never the same again.' Only when they acknowledge their refusal can they be released for fully useful service here.

Those who responded but went no further need not despair. God has not rejected them. Mark who had not gone on to share in the work later became an honoured colleague of both Peter and Paul. It would be interesting and revealing to hear from some who 'went no further' about how God has used their willingness to respond to what they believed to be His will for the furtherance of His Kingdom through their residence here.



Worlds Apart...

OPT OUT

It was more like opting in to a new kind of life for Stella and Trevor King when they went to Nepal.

GOING overseas as a missionary meant a complete change in life-style for Trevor King. But the lessons he has learned have stayed with him on his return to Britain.

'When I told my friends and the company I worked for that I was going to Nepal, they said I was dropping out, and I suppose I was,' says Trevor. 'I sold my house and bought a smaller one, and I gave up my car.

'Opting out means different things to different people. For me it meant giving up many material possessions, but I found that easy. I gave up a number of books I had hardly looked at for a long time. If ever I need them I can go to the library.

'There have been some snags of course. Our house, now we are back in Britain, is not large enough for a family party.'

Trevor and his wife Stella didn't find fitting into life in Nepal too hard either. They

Across Cultures ING ...?

had already cut down on food and not having many 'things' to worry about gave them a sense of release.

'We learned to have more time for people than things. We realised that what can't be done today can be done tomorrow, or the day after. People in Britain are always in a rush.'

They also learned from the people in Nepal that what you have, however little, you share.

'If you've got possessions, you share them. If you've got money, you don't keep it to yourself, you employ others to do jobs for you, and so spread the money around. It's an ideal system in a country where there is no such thing as social security.'

Their eating habits have also been changed by life in Nepal.

'We are not vegetarians, but a lot of Nepalis are. We found we didn't need to eat meat and now we have come back to Britain we continue to eat very simply.'

Trevor came out of a well-paid computer job: 'But we didn't notice any lack of money. I got rid of the car and not only do I not have to spend time cleaning it, there is nothing to spend on maintenance either. I think there is something in the rat-race about power. Has my power decreased? I haven't noticed.'

IT IS ENRICHING TO HAVE TWO CULTURES

'But it's hard, in retirement, to be away from one's former life,' says Edith Hallett

SOME people have dual nationality: I have dual culture.

True, I was born and bred in Britain, and that counts for a great deal, but all the best years of my working life were spent in India, and that counts for a great deal too.

So retirement was difficult. How many people when they retire do so with the knowledge that all friendships made during almost all of their working lives must be abruptly and finally broken? I at least came to live amongst people who had little knowledge of my previous way of life and fading interest in it. I learnt to be silent on the subject. Silent that is until the rare occasion arises when I meet someone who can understand and listen. If then I err in the other direction, who can wonder?

We who have lived for many years in the Third World can never have the same outlook on life as most of our friends who have remained in this country. Never can poverty mean to me difficulty in keeping up payments on TV sets, or doing without an overseas holiday. I can — I really can — appreciate the tremendous hurt that comes with prolonged unemployment: but it is the damage to the personality which I deplore. The poverty that results cannot touch my heart.

In India unemployment means no income coming in at all. No unemployment benefit; no children's allowance; no health system. At the best it means dependence of relations and crippling debts building up; at worst near-starvation. That's what it has come to mean to me too — and will do till the end of my days.

I do not feel apologetic for this change in my way of thinking, even if I find it politic to keep it rather quiet. I believe that it is high time that we of the West took a more world-wide view of these things. Too long we have meant by 'everybody', 'everybody-in-our-little-bit-of-the-world'.

I am rather dubious about another change in my outlook that I have noticed. The Watergate scandal and the affairs of Richard Nixon have rather faded from our minds, but one thing I shall always remember with a slight feeling of uneasiness. Most people may not remember that some of the Eastern countries were apparently puzzled as to what all the trouble was about. Naturally any patriot, however high-minded, would use all the means at his disposal to obtain any information that might be of use to him. Surely *that* can't be regarded as corruption!

Please, I am not saying that I agree with this view; but I did find myself able to view it from the standpoint of my second culture. It made me feel something of an alien.

On the whole I have no regrets at having this dual culture. I find it enriching. But it is hard sometimes to be condemned in retirement to so complete a break with so much of one's former life.

'MISSION ARE PEO

THE word 'missionary' is surrounded by a huge wall of myth, misconception and mystique. So much of our time is spent trying to chip away at these well established bricks, that we are in grave danger of forgetting what or who is lying beyond the wall.

Let's look at one or two of the 'bricks' — but surely they are not ones we build . . . are they?

BRICK ONE

MISSIONARIES ARE EITHER SOCIAL MISFITS OR SUPER-CHRISTIANS

One of the many refreshing aspects of the Bible is seeing how God used ordinary, everyday people to carry out His work. That is as true today as it was for Old Testament people. 'Missionaries' come from all walks of life, from varied theological and church backgrounds, from all classes, from all continents. But they all have one thing in common. They choose to serve overseas as a response to their Christian commitment and to the voice of Christ in their lives — 'Go, and make disciples . . .'. Some preach, some teach, some heal, some hoe, but all share and love, in the name of Christ.

BRICK TWO

THOSE PAGAN PEOPLE IN FOREIGN LANDS MUST BE SO GRATEFUL THAT 'WE' ARE HUMBLE ENOUGH TO SHARE OUR SPIRITUAL WISDOM

Become an overseas missionary believing this, and you will be sadly lost. You might encounter resentment, hatred, hardship and, most of all, misunderstanding in other countries. Blundering in to a new country expecting all to feed from the wealth of your knowledge will lead to disappointment. An attitude of humility, of a willingness to learn as well as to teach, of a readiness to receive as well as give will get you much further.

Each country in which the BMS works has an established national church. Today, Partnership Mission is what it's all about. We are a world church engaged in a world mission — together.

BRICK THREE

IF HE/SHE'S BEEN 'CALLED' TO GO OVERSEAS, THEN OF COURSE, HE/SHE'LL ENJOY LIFE THERE!

Going overseas can bring with it a great deal of emotional upheaval. A new land, a new language, a new diet, a new climate and a new kind of people all demand that you adapt! Most missionaries do. Some don't. Those first few months are frequently very hard and very lonely.

BRICK FOUR

MISSIONARIES HAVE A SPECIAL HOT LINE TO GOD WHICH MEANS THEY CAN WORK FOR 30 HOURS A DAY

Missionaries are people too. They need to rely very much on the strength which only Christ

ARIES
PLE TOO'

gives. But weariness comes all too often. Tiredness, anger, frustration, and high self expectations can all be countered with a touch of humour, and much prayer and love.

BRICK FIVE

MISSIONARIES ARE SO STRONG THAT I REALLY DON'T NEED TO WRITE TO/PRAY FOR/SUPPORT HIM/HER

We are a family. We all need to know that we are loved, remembered and upheld. Not all missionaries are the best correspondents, but they share these needs. The names of so many missionaries pass across the pages of this magazine each month. Choose one or two and write to them, share with them, support them and, above all, pray for them.

The truth is, we are all missionaries. We are all involved in world mission. Isn't it about time we made that involvement more than just a good intention?

You are part of the Baptist world family!

BWA

Baptist World Alliance Day

Your Baptist congregation is one of nearly 130,000 churches with over 34 million baptized members worldwide. Many of your sister churches observe BAPTIST WORLD ALLIANCE DAY the first Sunday in February or another convenient day. The Baptist World Alliance counts national Baptist Unions and Conventions in 143 countries as constituent members.

Program materials are available from

OR

The Baptist Union
4 Southampton Row
London WC1B 4AB

The Baptist Union
14 Aytoun Road
Pollokshields
Glasgow G41 5RT

OUT OF DARKNESS INTO THE LIGHT OF CHRIST:
1987 Theme Liberation Through Jesus Christ John 8:36

WISH YOU WERE HERE . . .

says Ann Bothamley, who, like many missionaries finds holiday-making overseas something of a problem.

WHERE are you planning your holiday next year? Perhaps you like winter holidays in the snow, spending cosy evenings round a wood fire. Or perhaps you like sun and surf on the Mediterranean. . . .

So many possibilities — for adults and children.

If you're a Christian, there's that lifetime opportunity to visit the Holy Land, or many other holidays that you can spend enjoying Christian fellowship.

If you live and work in India, the choice is not so extensive. In fact, it's pretty limited. Stay on the plains in a temperature of 42 degrees celsius upwards and suffer frequent electricity cuts — or escape to the hills. The hills? What hills? Well, you could travel thousands of miles to the north or go south to the Nilgiri or Palani hills — about 12 to 15 hours away by train. Booking tickets on the overnight train can be something of a nightmare, but it is possible. The problem comes when you are only allowed to book the return ticket once you have reached your destination. Fighting to get on the buses which make their way up winding roads from the plains is another aspect of the journey.

TRANSPORT . . .

This year, we decided to go by car. Ten hours journey laden with bedding, household necessities, a box of books and a kerosene stove. Indian roads are not quite like motorways. 40 miles per hour is the maximum speed — and often less, when you have a detour into a field to avoid fallen telegraph poles or uprooted trees, numerous potholes, goats, chickens and bullock carts. Thank the Lord we arrived safely.

ACCOMMODATION . . .

Where to stay? Some missionary Societies still have bungalows to rent and usually you can find a vacant one by writing in advance. But you never know how well or poorly these are equipped.

COOKING FACILITIES . . .

This year, our cottage has an ancient woodstove — capable of filling the whole kitchen with smoke but which at times works very efficiently. When it works, we can boil water for a bath — the cold water is icy here — and it has been possible to make scones and cook vegetables.

FOOD . . .

What about food? A cake and two loaves of bread made on the plains are keeping well and an Australian recipe made by sailors called 'hard tack' makes a good snack lunch. Soup packets and a few tins saved from a food parcel are a luxury and people selling fruit and vegetables come to the door each morning. Prices are high. The people who live here are poor and the 'season' is their only means of income for most of the year.

ENTERTAINMENT . . .

Entertainment? Well not quite what you would expect, perhaps. The most exciting would be a walk or a picnic with other missionary colleagues.

Other activities include making jam with sugar brought up from the plains, reading avidly, praying and sitting in the sunshine or beside a log fire in the evenings.

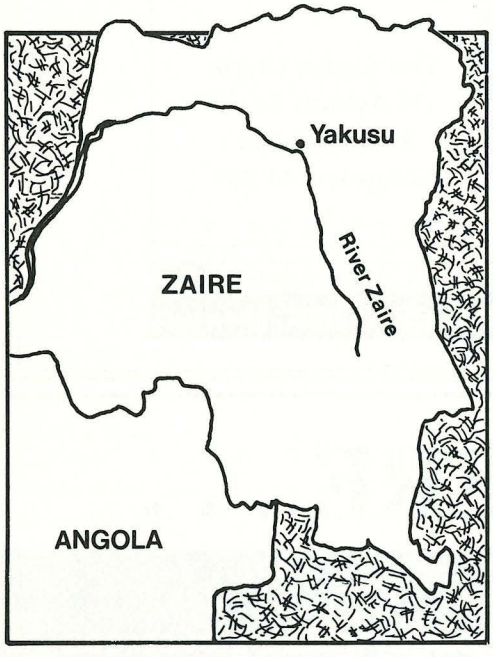
The beds are old and not that comfortable. One has to keep washing and using the same limited vessels, and sometimes it is frustrating — especially when the stove takes two hours to get going.

RECHARGED . . .

However, we shall return to the plains thanking God for a wonderful holiday, for rest and cool air to breath, time to read and pray and just to be quiet — recharging those batteries for the work that God has for us throughout another year.

I hope that your holiday will do that for you even if the holiday will be quite different.

THE VITAL ROLE OF CATECHISTS . . .



Roz Williams, teaches at the Bible School at Yakusu, Zaire. Earlier this year she sketched out her perception of the role of a Catechist in the life of the Zairian church. Speaking to the Regional Assembly of the Baptist Community of the River Zaire in February, Roz asked some basic questions.

What is a Catechist?

He's a teacher — a 'pastor' — a leader of prayer times — a preacher — an organizer — an encourager of Christians — an evangelist.

A school-teacher receives at least four years training. A pastor, with his task of preaching, evangelizing and guarding his people, studies for four years. Both teacher and pastor have spent several years in school before entering on their specific courses. A catechist is often working alone, dealing with many people and many problems. He probably has received little education — and certainly lacks specialist training. It is so vital that the courses organized for catechists shall be ongoing, that they cover all aspects of the work and that every opportunity is taken to deepen his spiritual life. It is here that strength and inspiration will be found. To this end, weekly — or at least fortnightly — classes should be held, including extra work to be done between times. A time for 'retreat' needs to be made, too, in order that the catechists themselves should be 'fed'.

The problem of finance is ever present. A catechist who receives 50 zaires a month (just over 50p) for his service to the Church will find difficulty in paying for correspondence courses, the cheapest being 7 zaires. Books and pens cost money and as his people will doubtless look to him in time of difficulty, this meagre allowance will do little. If the Church is unable to support her workers with a reasonable salary, she should at least provide the tools necessary for study.

Correspondence Courses

There are several schools which offer courses. The most useful courses give clear Bible teaching, so that the catechist is better acquainted with the Word of God. They also explain doctrine simply, and many errors now being freely taught amongst village Christians can be eliminated, for example, that baptism gives salvation, or if a Christian dies without having paid all his dues to the Church, he won't go to Heaven . . .

It is possible to follow the courses in French, Lingala, Bangala or Swahili. They consist of a book of lessons and another of examinations. The reader uses his Bible and the book to learn a topic, and then answers the questions given. He is not requested to write sentences, but must choose the correct answer from several offered. This helps anyone whose education has been limited. The completed book can be returned to Yakusu — or to the Pastor who is responsible for the training of the catechists — for correction.

Classes

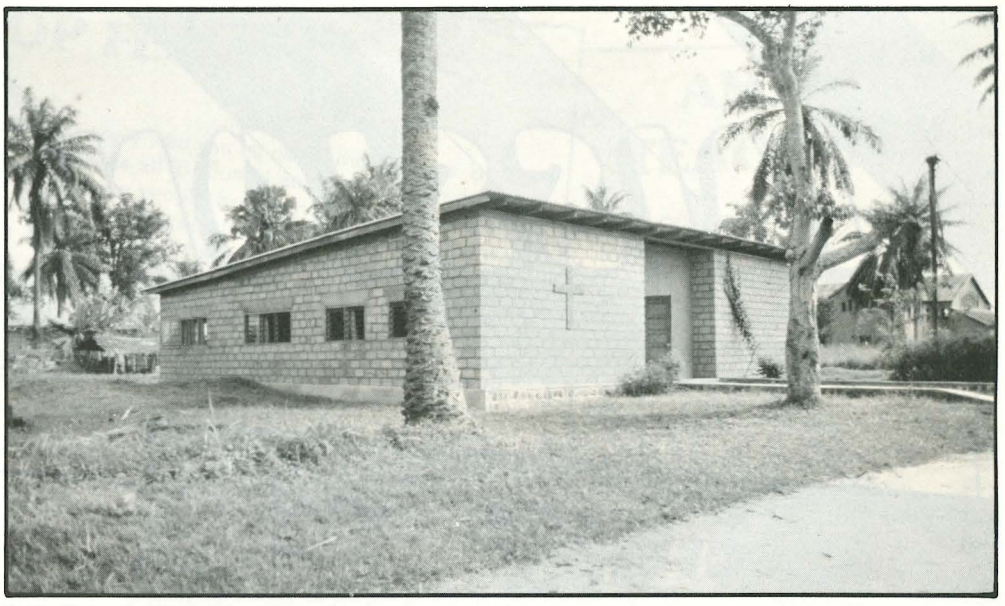
(1) Help is needed to teach more fully the first steps of the Christian way. Teaching the *babili* (baptismal candidates) is not a matter of teaching the correct answers to the Catechism, but of establishing the faith, of laying a good, strong foundation. A series of booklets has been developed with the aim of helping candidates to make a full commitment, so that their lives, both before and after baptism, shall give a clear witness. During this course, one can guide the catechists in their role of shepherd — discussing problems which may arise — how best to deal with them, without always using the strong deterrent of excommunication — how to foresee a time of difficulty or distress or doubt . . . in other words, the cure of souls. This training needs to be carried through all topics, whether with the *babili*, in Bible Study or more general subjects. A simple collection of Bible references is available, so that a catechist, faced with death, or trouble, or joy, can lead the believers into a stronger faith through a Bible reading and prayer.

(2) Without guidelines, it is difficult to prepare sermons or plan a service. Therefore a course on simple Homiletics and Liturgy would be invaluable. It is pretty well obvious that only a very few 'ordinary'

believers dare to approach a pastor with their doubts, or when only needing light on a subject. Indeed, what pastor in Zaire has the time to spare for that? But they will ask their catechist. For that reason, the catechist must receive some lessons in doctrine.

He must know what the Bible says about baptism, the Lord's Supper, life after death, and so on. A positive attitude to church membership and discipline is preferable. Yet the catechist must be able to say, 'You must not'.

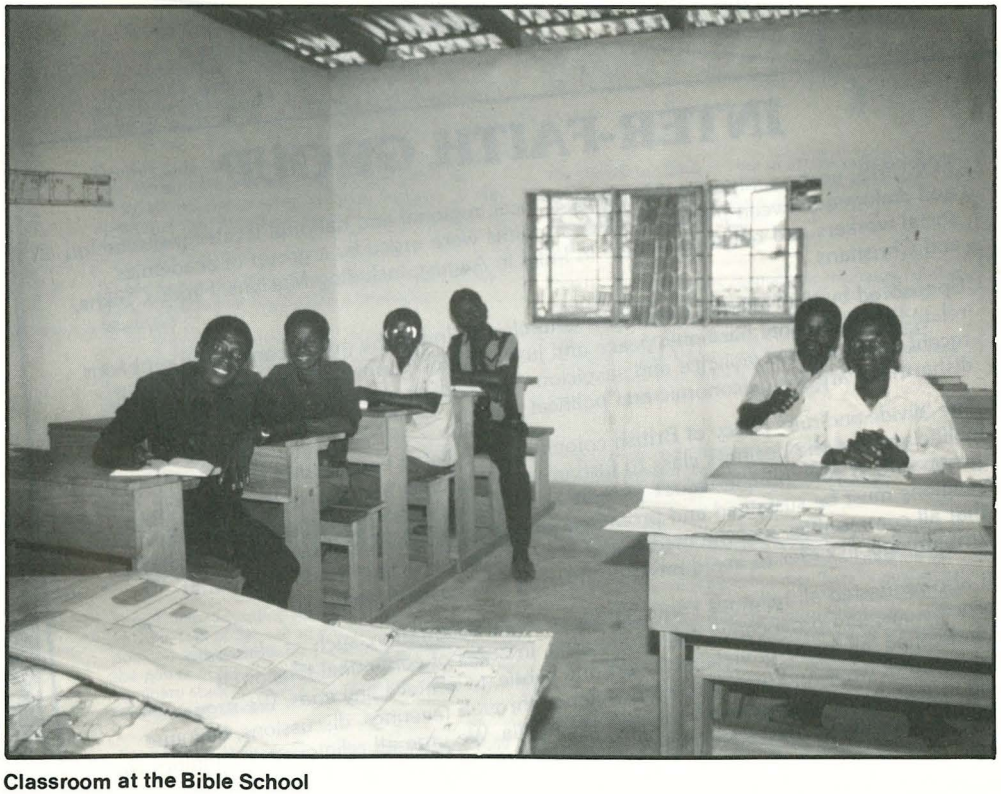
He must have an unshakeable conviction, based on the Bible. It is not enough to say, 'The Church says.' One must go further back, to the Word of God, saying, 'Jesus said'. . . . 'The Bible says. . . .' 'The Christian approach is. . . .' We have attempted to meet this need in a small booklet which was prepared in response to questions raised by Catechists, such as — 'Mademoiselle, someone in the village is a bad drunkard. When I told him that Christians don't approve of getting drunk, he wanted to know where they heard that. . . . What does the Bible say about it?' Or, 'Someone asked me why he can't keep his six wives if he becomes a Christian. Is there anything about that?' or, 'If my wife gets ill and wants to go to the witch doctor, what do I tell her?'



Bible School a Yakusu

We find it difficult enough to turn to an appropriate passage, with all our training and reference books. These men, in the front line of battle, have got to be given a certain amount of counselling, and, in the absence of a full concordance in Lingala, a very modest one is in process of being duplicated. It is so 'modest' that we can't afford covers for it. . . . The catechists need practice at using an index.

(3) ORGANIZING — In order that all groups — men, women, teenagers, children — receive help, a catechist has to be able to delegate responsibility and know how to supervise without suppressing. He will appreciate a time of training in coping with Sunday School work, Bible Study, evangelism, and so on. He needs to understand that his pastor is his superior and that he must accept the decisions made by the Church as a whole. He needs to realize that he is not the only one entitled to lead Christian work, and it should be the aim of each catechist to work as a member of a team.



Classroom at the Bible School

Others ought to be capable of running the Sunday School, training the choir, holding meetings for Christian women, etc. It would be useful to prepare programmes of study outlines, in the same way that Sunday Schools are provided with materials for teaching. If new Christians could be encouraged to learn to read, there would be fewer obstacles in their spiritual growth. To be able to read Lingala or Lokele is to have the key to open the door to the hymn books, with their carefully thought out words, which describe some of the deeper emotions of life. To know Lingala is to be able to feed oneself, for a person can 'search the Scriptures' for himself, and the Holy Spirit can interpret for him as he reads. Thus, Christians in an area will not remain forever tiny babies in the faith, relying on their catechist for spiritual food, but they will grow strong. Together they will discover the deep thoughts of God, who will lead them out to do great things for Him . . . and in this way, His church in Zaire will become adult, mature, responsible.

MISSIONTALK

WORLD MISSION WEEKEND

WHEN the Missions Committee of Colchester Baptist Church, Eld Lane, learned that Richard and Sue Hoskins would be leaving for service at Bolobo, Zaire, before the Baptist Assembly valediction, they decided that something special was needed.

The Rev Rodney Sawtell arranged the Commissioning Service for March 16, when the Rev Albert Yorke of Headington, Oxford, and Miss Joan Maple, BMS Personnel Secretary, took part along with the church secretary, Mr George Hay.

As preparation for this a World Mission Event was planned for the previous day. This enabled the church to include its interest in our other missionaries, Dr Hazel Salter, at Chandraghona, and Steve and Johanna Pillinger serving with the Wycliffe Bible Translators in Kenya.

An exhibition was mounted showing many aspects of the work of BMS with special reference to Zaire and Bangladesh, by posters, photographs, models and artifacts. Other stands concentrated on Home Mission and some of the other societies supported by the church.

In other rooms a rolling programme of films, videos and sound strips was shown to broaden our knowledge of the work of these organizations and a constant supply of delicious cakes, scones and cups of tea was provided by one of our catering teams.

To end the day, the church's Youth Choir sang excerpts from Roger Jones' composition *A Grain of Mustard Seed* and other items proclaiming the theme of world mission.

FULLY BOOKED

A conference on missionary work to be held at Pitlochry this month has quickly been fully booked 'and there is a long waiting list for cancellations reports BMS Scottish Secretary', Ron Armstrong.

'So I am not appealing for bookings, but prayer would be very much appreciated.

'We are also starting to plan a series of one-day workshop-conferences to cover the whole of Scotland in different regions. The first will be on December 6 at Erskine Baptist Church, Renfrewshire, and anyone interested should contact me for details — although people can just roll up at 10.30 and registrations are not necessary.'

The Rev Ron Armstrong's address is:

2 Moorcroft Road
Newton Mearns,
Glasgow G77 5AW
Tel: 041-639 6457

INTER-FAITH GROUP

FORUMS, peace centres, and councils at local, regional and national levels for discussion and dialogue between people of different faiths were urged by a group of academics, social workers and religious leaders in India in August, including Muslims, Hindus, Sikhs, and Christians.

Sponsored by the National Council of Churches in India, the group considered problems related to communal harmony, peace and justice in the country. It met in a context of recent inter-religious violence and suspicion. Speakers argued that the basic causes of disharmony are socio-economic and political.

The 'divide-and-rule' policy of British colonial rule is being perpetuated today by politicians and the business class to further vested interest and power structures, the group said. It said 'human values of India as a secular state with impartiality to all religions must be sustained and promoted among all levels of society'. It recommended that all communities and the media take care not to use religious and communal terminology, in order to avoid misinterpretation and misinformation.

It also requested all religious communities to avoid ostentation, such as elaborate processions, and provocative slogan-shouting, in areas of communal tension. It condemned 'all forms of violence, overt and subtle, to achieve any ends. We urge exploring of ways and means to curb violence through meetings, discussions, dialogue and articulation of this concern through the media. We urge all religious communities to explore non-violent means to achieve social harmony and justice.'

EPS

BMS AT POP FESTIVAL?

BMS at a Christian pop-festival with 25,000 young (and not so young) people? BMS at Greenbelt? BMS at what is in fact one of Britain's major Christian education and spiritual growth events? BMS at a gathering together of the country's main groups involved in helping Christians come to terms with the challenges of our world? BMS wallowing in the mud and gale-force winds which proved to be the climax of this four day annual Festival of Praise and Challenge?

Yes, BMS was at Greenbelt, along with representatives of other mission agencies in the Christian Service Advisory Centre. A marquee was, for the four days, transformed into a Centre through which well over 2,500 people passed, to see videos of the work of the different agencies, to buy books dealing with different aspects of missionary challenge, to look at a selection of 'job vacancies' which illustrated the surprisingly wide range of people who can be called missionaries. But above all to counsel and guide hundreds of young people, from various denominations and backgrounds, who believed that God was challenging them to give their lives to His Service at home or overseas.

Some were just beginning to plan their future lives, others had already gained qualifications, or had years of experience. Some had just begun to hear God's call, others had wrestled with Him for years. Some will perhaps eventually spend a few weeks in voluntary service for Him. Others will be giving a life-time overseas. Some were waiting when we opened the tent flap on Friday afternoon. Others were blown there on Monday evening, but, throughout that time, come they did, seeking help and guidance.

Hopefully BMS will be at Greenbelt next year to work with those to whom God is speaking. Perhaps we will see you there!

AMITY TEACHERS

THE orientation programme for six British teachers of English in China has been so successful that the rumour is they are speaking like Chinese now.

The team, supported by BMS, CMS, USPG, the Church of Scotland, the Methodist Church and the URC Council for World Mission, were commissioned at a special service held in St Andrew's Hall Chapel, Selly Oak, in August.

A fuller report of progress will be given next month.

REDISCOVERING EACH OTHER . . .

THAT was the unofficial theme for a Baptist World Alliance Conference held in Nanjing, China, in July. Two hundred Baptists from more than a dozen countries visited China to get a first hand account of the Christian situation.

Those who participated were able to develop a new awareness of evangelism as being more than talking to a person about Christ. The individual is a whole person, a human being in the context of his society and the neighbourhood, factory and family in which he lives.

Baptists have always been a people of proclamation. The danger comes in reducing the Gospel to its informational components, thinking then that in the sharing of the Gospel information we have shared the Gospel.

'These days of conference,' said Lewis Myers of the USA, 'reaffirm that the Gospel is primarily relational.'

Four Bible studies, led by Chinese Christians, opened the sessions each morning. Peter Han of Nanjing compared the usefulness of Caleb in his old age with that of China's pastors today. Men who have long since passed retirement age, yet with the press and joy of service, are doing more than ever in their lives.

Wang Weifan and Zhao Zhien of the Nanjing seminary brought out in different ways how God's bringing His people through suffering prepares them for whatever suffering and challenges they may face.

Peng Cuian, a Nanjing seminary student from Fuzhou, told of her call to ministry. Leaving the good position and work she had was only possible through the power of the Holy Spirit. Chi Renhua, a Korean seminary student, shared the work among her people in China's northeast.

Jiang Peifen, chairperson of the Jiangsu Provincial Christian Council, said, 'Christ is really the head of the church in China . . . but in all the practical things we do not all have to do things in the same way. Our knowledge of Jesus is much deeper now than when we were in a divided church.

'We do not have mass evangelistic meetings. All the churches have different methods of evangelizing. Some of them have a few days of evangelistic services during the Spring Festival or New Year holidays. Others have one Sunday for such services each month. Our church is small but God has opened a wide door for the Gospel.'

The visitors were introduced to the work of a Chinese pastor, the development of the new hymn book, and what the Bible means to China.

Dr Noel Vose, Australian President of the BWA, noted that Baptist have paid enough attention to God's words on justice, but that there is now some movement in that direction. Dr. Vose reminded the participants when they shared the conference with their friends and church at home 'not to appear to be a China expert'.

The Secretary of the Nigerian Baptist Convention, Samuel T Ola Akande, said he had experienced some growing pains during his time in China.

'I see the Three-Self Movement as a means of spiritual growth for a church in a developing country,' he said.

'Our government recently came out with an order that missionaries should definitely back off from Nigeria. I have gone to the chief government officer and pleaded with him to let the missionaries stay. I came away with the promise that the policy would change, but having heard all I have heard this week I wonder whether I am not working against the will of God. I just do not know.

A church historian from the USA, Dr William Brackney, commented: 'From a missionary context, I am chastened that church history up to now has been written for and by the western world. It must now be written to meet the needs of the entire world. I do not think we can begin to understand enough to rewrite it soon, but the chapter is unique.'

One interesting session was devoted to questions that the Chinese had for Baptists. They asked their position on creeds and the sacraments — no creeds but confessions of faith, which are not binding and which can be accepted or rejected. They also wanted to know how theological controversy is handled within and among Southern Baptists.

Adapted from an article by Britt Towery in the magazine Bridge.

For Your Prayer Diary

BANGLADESH — RANGPUR
2-8 November

We reported a few months ago that the New Life Convention, now an annual event in north Bangladesh, had been a source of encouragement to the churches and the means of bringing the light of the Gospel to bear on the lives of many people. Large numbers attended, but there were not so many children this year who were affected by what took place. Pray for the churches in north Bangladesh — of several denominations — who are already preparing for the next convention this coming February. Gwyn and Joyce Lewis are involved in a different kind of work since their return to Bangladesh after furlough. Gwyn is no longer Pastoral Superintendent and is concentrating on Bible teaching and training, while Joyce is doing Sunday School and Women's work. We remember Chuni Mondal, area superintendent for Rangpur and responsible for BBS youth work in Bangladesh.

BRAZIL — MATO GROSSO DO SUL RONDONIA AND ACRE
23-29 November

Several churches in the UK had the opportunity recently to meet the Rev Williams Balanuic, the state secretary of Mato Grosso do sul. He was able to communicate the vigour of Brazilian church life and share news of the way the church there is growing. BMS missionaries involved in the work in this area are Robert and Christine Draycott at Paranaiba in the north east. They related to seven Baptist churches, encouraging, teaching and stimulating, Christine has recently been unwell and in hospital (September). George and Joyce Wieland have had to return to the UK for the time being because of Joyce's illness, but they are engaging deputation work. Pray for Joyce's complete recovery. In Campo Grande, John Clark is Principal of the Seminary, and Norma Clark is the Seminary librarian. The college has grown in numbers. John has been working with the students on a vegetable garden project, but this is now being overseen by Frank Gouthwaite who will also be engaged in social work in the area. At Porto Velho, David Brown is co-ordinator of an extension course programme and Sheila works in a mother and children's clinic.

ZAIRE — KINSHASA
9-22 November

Kinshasa is one of the fast growing cities of the world. People continue to flock there from the different regions of Zaire looking for a better life. Some succeed, but most only just manage to survive in the urban environment, crowded into the new areas growing up on the outskirts of the city. Poverty is much more acute here than in the villages where at least you can fish, or grow crops in the garden. Unemployment is acute, and many people try to earn a penny or two by engaging in trading, setting up their wares on street corners. The Church of Christ in Zaire (ECZ) which groups together all the Protestant communities, including the Baptist Community of the River Zaire, has its headquarters in Kinshasa. Pray for the Secretary, Bishop Bokoleale and the officers of ECZ. Remember too the CBFZ churches, which are not only maintaining a worshipping witness, but also are involved in a caring ministry of outreach. The CBFZ too has its headquarters in Kinshasa. We remember Pastor Koli, the General Secretary, who has been unwell recently, Owen Clark, the Assistant General Secretary, Deanna Clark, who is responsible for the Christian Education programme and the rest of the CBFZ office staff. Andrew North works, with Citizen Wangoy Ikamba in the CBFZ Protocol Service, arranging travel and supplies for church leaders and missionaries. Also in Kinshasa is the hostel for missionary children, with hostel parents Janice and Alan Brown; the Zaire British Association School, with headmistress Ruth Montacute and other BMS teachers; the Protestant Theological Faculty, where Tim and Barbara Bulkeley teach; and the International Protestant Church with French and English speaking congregations, including members of the diplomatic and international business community. Remember also the Rev Enguta, the CBFZ Regional Secretary for Kinshasa, and all of the pastors and church members.

MISSIONARY MOVEMENTS

Arrivals

Mrs M Bafende on 6 August from Kinshasa, Zaire.
Rev N B McVicar on 11 August from Dhaka, Bangladesh.
Miss E Gill on 20 August from IME, Kimpese, Zaire.
Miss A Flippance on 21 August from Binga, Zaire.
Rev A & Mrs Ferreira on 27 August from Portugal.

Departures

Miss W Aitchison on 3 August to Tondo, Zaire.
Miss C Whitmee on 14 August to Balangir, India.
Rev D McClenaghan on 14 August to Cuiaba, Brazil.
Dr & Mrs S Green on 21 August to IME, Kimpese, Zaire.
Miss A Isaacs on 21 August to Upoto, Zaire.
Miss R Montacute on 21 August to Kinshasa, Zaire.
Miss S Shields on 21 August to Kinshasa, Zaire.
Miss V Watkins on 21 August to Upoto, Zaire.

ACKNOWLEDGEMENTS

The secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 29 August 1986).

Legacies	£
Miss Dora May Atkinson	453.82
Mrs Gwen R Debney	500.00
Miss W A Dodwell	34,776.68
Mrs E R Frame	500.00
Miss Elizabeth Kienzle	50.00
Rev C A Missen	10.00
Mrs Gertrude V A Vance	50.00
Miss W M Wale	100.00

General

Anon: £15.00; Anon: £16.00; EE: £25.00.

Medical

Mustard Seed (for Bolobo): £20.00.

Angolan Refugees

Anon: £5.00; OAP Lewes: £5.00.

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Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka

Physiotherapist for Chandraghona Hospital in Bangladesh.

House Parents for missionary children's hostel in Brazil.

BAPTIST MISSIONARY SOCIETY General Committee Nominations

All personal members of the Society and all subscribing Churches are reminded that nominations for General Committee should arrive at Mission House no later than December 31.

Nominations may be for ELECTION or COOPTATION. The names of those nominated for election will appear on the voting papers and sent to the Churches of their respective Associations. If a person is not elected by the Churches, his or her name will be considered also for cooptation. The names of those nominated for cooptation will appear only on the list of those nominees to be considered for cooptation.

In each case, nominations should be addressed to:

The Administration Secretary, BMS
93 Gloucester Place, London W1H 4AA

and should include relevant biographical details of the nominee.

BMS SUMMER HOLIDAYS

Write in to David Martin for further details

PENZANCE
25 July – 8 August

EASTBOURNE A
1 – 15 August

EASTBOURNE B
15 – 29 August

PITLOCHRY
1 – 8 August

PHAB
Llandudno
18 – 25 July

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

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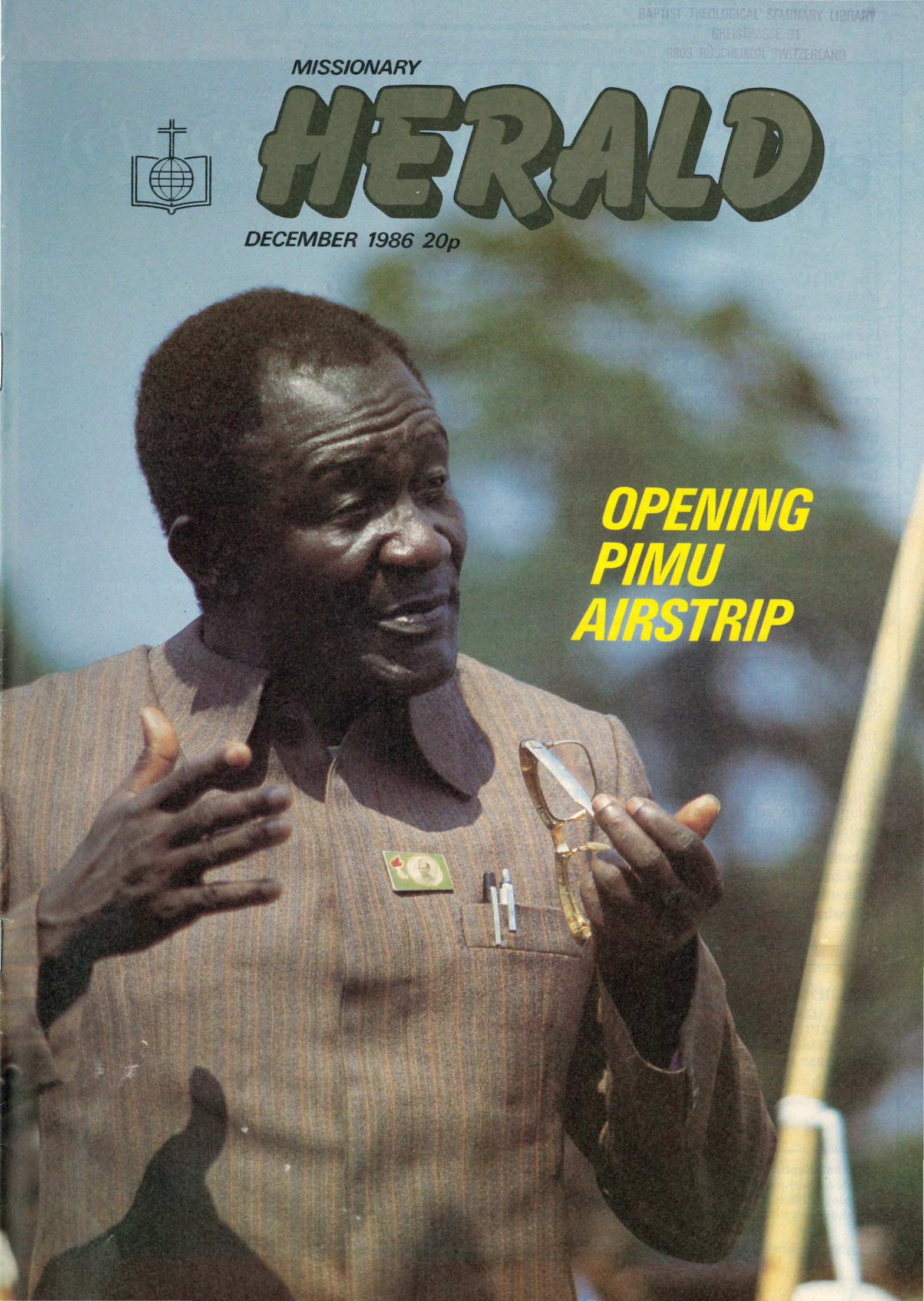

OPENING PIMU AIRSTRIP

Editorial Comment

TRAVELLING, in Britain, can be tiring and often frustrating, but at least transport is available – most of the time. We don't have to make too many plans before we set out to work, to church or to the shops. The reality for so many of our missionaries and the people with whom they work is very different.

Travelling is a serious business. You cannot just hop onto a bus, or call a taxi at the last minute. If you are using a car or Landrover to get to your destination, then adequate preparations have to be made. It is unlikely that there will be a filling-station anywhere on your route, so enough fuel for the return trip has to be carried. There is no AA to sort things out if you happen to have a breakdown. So a full tool set and a knowledge of car mechanics is essential. A certain expertise in bridge-building, of the practical kind, is useful too.

Journey times are much longer than in Britain. Sand and clay roads are easily washed away in tropical rain-storms and it is quite an art deciding how deep puddles really are.

There are the hazards of people as well. On one journey, from Pimu to Bosondjo in Zaire, the hospital jeep was stopped by five men who had stayed in a village overnight because of a collapsed bridge. They wanted a lift to the bridge so that they could repair it and get their lorry across. There were already four people plus boxes and luggage in the jeep, but it was agreed to take four of the men. The fifth objected and he had the shovel, which he waved just half an inch in front of the nose of one of the passengers. Fortunately an elder of the village came along, took the shovel away and gave it to the passenger, who resisted the temptation to 'get his own back' and handed it to the men already seated at the back of the vehicle.

When you pray for missionaries and nationals working overseas for Christ, don't forget all the journeying they have to do, all the difficulties and dangers they often face, and how tired they can feel when they arrive and have to get on with a job of work.

MISSIONARY HERALD
THE MAGAZINE OF
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DECEMBER 1986

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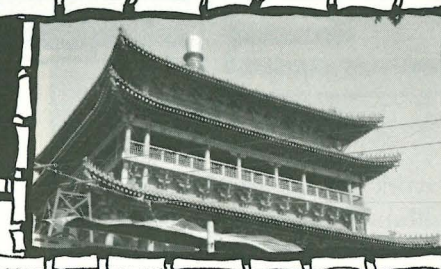
Front Cover:
A Zairian official at opening of Pimu Airstrip

CHINA



XIAN –
where suffering has dissolved differences – and the church is growing

XIAN, the capital city of more than ten Chinese dynasties, is located in the middle of the Shaanxi plain. Because of its deep cultural, historical and archaeological roots, many famous sites abound making the area one of China's most popular tourist centres for Chinese and foreigner alike.

The large Nestorian stone carved tablet recording the first arrival of Christianity into China in the 7th century now sits in the Shaanxi Provincial Museum in Xian. Many Christian tourists, having paid homage to this historical monument, also want to visit the present church in Xian.

The first church to re-open in Xian on Nanxin Street in the city centre is not far from the historic Bell Tower. On Saturday mornings the church is crowded, and on Sundays is even larger – over 1,000 worshippers at each of the three services held. A second church is located near the city's East Gate, and the Christian organizations in Xian now plan to open a third church in North Street and to rebuild a fourth one at West Gate.

House groups

Because the present two churches cannot accommodate all the believers, many Christians still meet in homes. There are currently 14 meeting points in the city with many more smaller home worship gatherings. The church organizations in Xian would like to minister to every Christian, but, because of the shortage of pastors, many home gatherings depend on lay leadership. The upbringing of successors in Xian, like other places in China, is an urgent priority.

According to Mr Tian Jingfu, president of the Shaanxi Christian Council, the province has 183 pastors and elders, but many are too old to move around. The work of the church depends heavily on lay volunteers for the day to day ministry. In order to train such persons, the Shaanxi Church has conducted three Bible classes, each lasting four months, for volunteer church workers. A fourth course was scheduled for September this year.

Qualified young people go to Nanjing Union Theological Seminary. In the autumn the Yanjing Theological Seminary in Beijing was re-opened and the present seminary courses offered in Beijing and Tianjin incorporated into the expanded facilities. Shaanxi will send some students there. The church in Shaanxi would eventually like to have its own seminary in Sanyuan County, not far from Xian.

Optimistic

Mr Tian is optimistic about the future of the church in China. He said that during the Cultural Revolution all Christians suffered together for the Lord. Because of this, their differences with each other were dissolved; they gained the sympathy of each other as well as that of non-believers. When Christian activities gradually resumed after 1976, many grass-roots believers came forward and prompted the leaders to re-open the churches.

'They prayed for us and supported us. They love the Lord more than we do,' said Mr Tian.

'I believe that God works through them. At the same time, the principles of the 3-Self movement give them the assurance that they are now masters in the house of the Lord.'

The church at East Gate belonged formerly to the BMS. During the Sino-Japanese War in the 1930's, refugees came to Xian from Manchuria and Henan, many of them with a Lutheran background. They settled down and established churches in Xian, Baoji and Tianshui in Gansu Province. While all three called themselves Lutheran churches, they had already become independent of any foreign mission board. Today, at East Gate Church, Pastor Feng and some elderly Christians remain true to this tradition.

1986 has been the 'Year of International Peace'. The church in China is seriously promoting this concern. Everywhere in China, the church prays for world peace. As Elder Sun Deren in Xian said: 'We want to run seminaries. We want to train more church workers. But without peace in China, in particular, all our plans will be in vain.'

Adapted from an article in the magazine *Bridge*. *contd. on page 224*

contd. from page 223

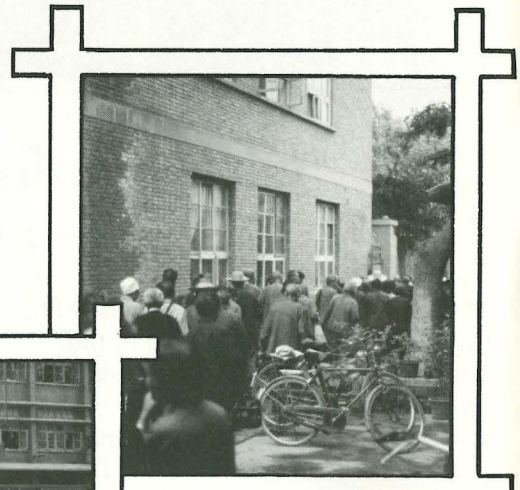
CHINA

XIAN~ Future & Present

BMS work in Xian (Sian) began in 1894 and although missionaries had to leave in the 1950's, at the time of the Communist takeover, the policy of missionaries 'working themselves out of a job' had helped to create a strong church with a deep-rooted faith.

'Missionaries have long declared that they looked and worked for the time when the Church on the mission field would be so firmly established and its members so filled with evangelistic fervour that their own presence would be no longer necessary,' reads the BMS Annual Report for 1951.

'The day of their departure from China has come sooner than they expected or liked. . . . Fortunately the missionaries of yesterday sought to make tomorrow as well as today by basing the work on firm and enduring foundations, largely through the selection and training of young Christian men and women as colleagues and leaders in school, hospital and church. The onus of Christian witness now rests on the rank and file of the Chinese Church.'



WORKING IN CHINA

SIX Christian teachers from the United Kingdom are already talking like Chinese say reports from Nanjing. They have just been welcomed into China where they will be teaching English.

'We really appreciate your spirit of self-sacrifice, of foregoing the comforts and conveniences you are accustomed to,' they were told.

The group of six, representing the churches in Britain, are working with the Amity Foundation. Amity was created on the initiative of Chinese Christians for the promotion of health, education and social services in China. It is an independent Chinese people's organization and is non-government and non-church. Formally established last year, Amity welcomes the possibility of Christian and non-Christians, Chinese and non-Chinese working together for the humanitarian welfare of the Chinese people.

The teachers' project, which the six are joining, is just one expression of Amity's work. There are now 55 teachers working in different provinces of China offering courses in English, German and Japanese at 36 colleges and institutions.

'We really appreciate your willingness and readiness to offer help and service,' said Ting Yen Ren, Amity Educational Consultant when he spoke to the teachers at Nanjing. 'There is much we can learn from you, and we look forward to our close co-operation and fellowship in the future.'

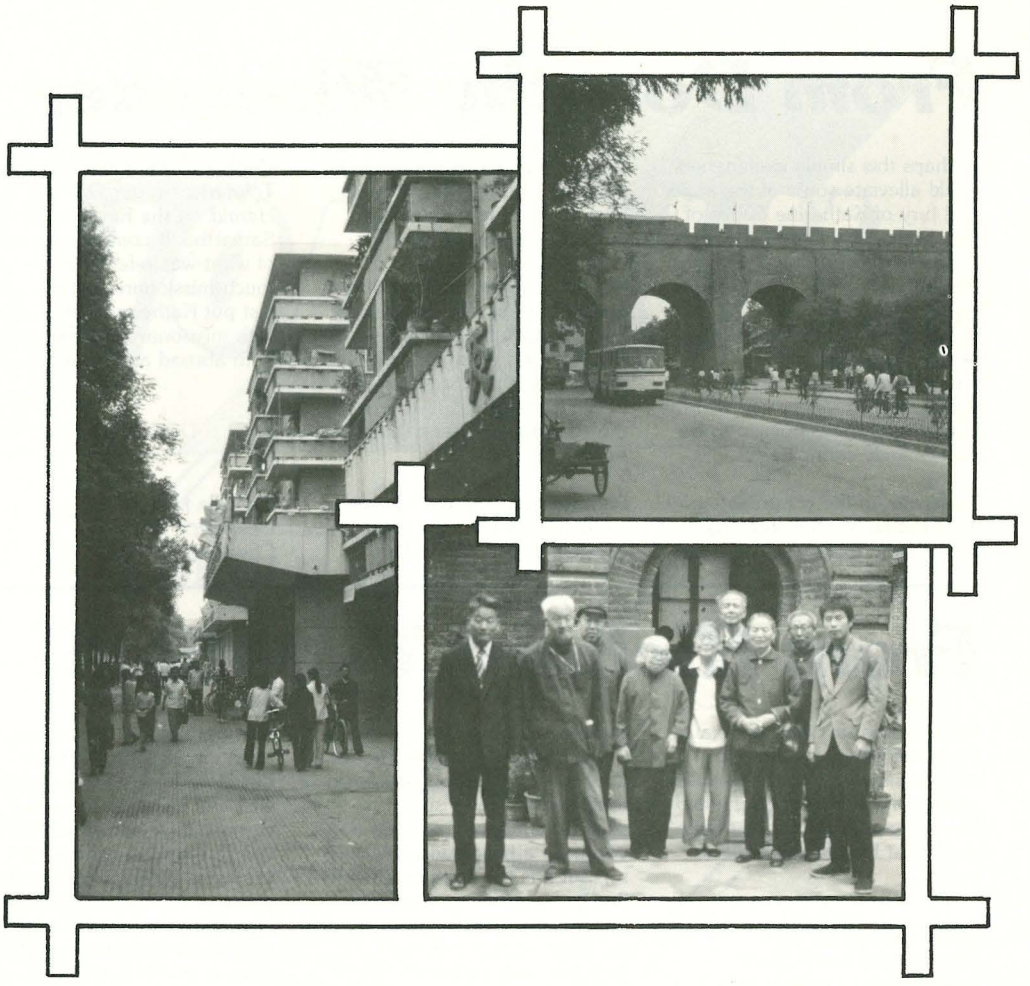
The orientation included presentations on the current situation in China, educational reform, language teaching, the work of the Amity Foundation and Christianity in China.

How strong that witness has been is now very apparent as Angus MacNeill, our Overseas Secretary, discovered on a visit to China earlier this year. He was able to visit Xian to renew contacts with the church leaders.

'In view of past BMS connections with Xian it seemed appropriate to make a gift to the church of a small plaque of the "Praying Hands" and assure the church that Christians in Britain prayed for them,' he said.

'This gift was welcomed and the pastor said that he was glad that together we worship and serve the Lord. While the church leaders were glad to welcome me, there was no hint of any need of BMS involvement again in the church in the province.'

Contact was also made with the old BMS hospital at Xian, now a government hospital. It was wondered whether there might be ways in which the BMS could give some limited assistance.



'We appreciate the warm welcome and kindness the Amity foundation has given us,' said Cathy Hillman one of the British teachers. 'They have ensured that our preparatory week in Nanjing has been a most fruitful meeting of cultures aiming to support the work of Amity.'

Cathy has now left for her assignment at Hangzhou University. Her British colleagues are Rosemary Brookes, Jean and John Johnson, Jean Waudby and Mary White. Although the appointment, initially, is for one year, it is expected that they will be working in China for two years.

The British group is being funded by the Baptist Missionary Society, the Church of Scotland, the Church Missionary Society, the Methodist Church Overseas Division, the United Reformed Church Council for World Mission and the United Society for the Propagation of the Gospel. Before leaving for China, they were commissioned at a special service at St Andrew's Hall, Selly Oak.

FRIENDS OF THE CHURCH IN CHINA

FRIENDS of the Church in China is a fellowship of individuals in Britain who are interested in learning about Christians in China. Inaugurated in 1984 to form a bridge between representative bodies in both countries it hopes to reach a membership of 1,000 by the end of this year.

The chairman of FCC, Dr George Hood, a former missionary to China, believes that there are many opportunities for Christians in both countries to come to know each other better. He sees the main task of FCC as one of educating the British constituency. The history of both missionary and British political involvement in China, is often seen by the Chinese as a sour relationship. Many people are ignorant of the impact of the opium wars and British participation in unequal treaties with China.

An article in the FCC newsletter highlights the new relationship with the Chinese Church: 'In the West we inherit a tradition of feeling that we have a lot to give and much to do in the world. We need to cultivate the view-point that we are the recipients of the rich experience of Christians, both in history and in the world at large. The balance in our thinking needs readjustment, and it needs constantly to be kept under review.'

From Dorothy Whittaker

Perhaps this simple explanation could alleviate some of the anger and fury of Katherine Tubbs of Cambridge and help her to try to understand her fellow Baptists in Manchester.

The particular deputation to which our friends from Fallowfield referred had in it someone who misrepresented the people she was supposed to be passionately caring about.

Moreover, in the congregation were Indian Muslim students, and others from the particular culture being misrepresented at the time, and myself, who was born and brought up in that culture as a missionary child.

We felt ashamed in front of our guests from abroad. We felt we couldn't advocate our missionary work among young people who mix with such a variety of people in Manchester and identify with the particular representation referred to previously.

Perhaps many more Baptists could benefit from the most excellent article 'An Indian View of Commitment and Tolerance' in our October *Herald,* by the Rev Stanley J Samartha. It contains the essence of what was referred to by 'out of touch missionaries' and might just put Katherine Tubbs in touch with missionary work in 1986 both abroad and in Manchester.

DOROTHY WHITTAKER

Cheadle Hulme,
Cheadle,
Cheshire.

From Richard Venables

For a month or two now I have been intending to write and congratulate you on the excellent quality of the *Missionary Herald.* Receiving your September issue I knew that I could put it off no longer.

Where do you get your photographs from? Their combination of quality and relevance really is outstanding. Your September cover is a delight, a triumph of visual art in the service of wisdom and love. It made my week.

But I assure you that I am sincere in saying that the quality of the contents matches that of the cover. The graphics seem excellent and the visual presentation very good (no doubt you have a tight budget to work to), but it is the content which I find to be most exceptional in its quality. Your recent summary of the international refugee problem, with its lucid presentation of facts and figures with down to earth comment, was a classic. It is invaluable to have a broad picture, backed up by comments of people on the spot. So much of what we hear has been filtered and distorted through the secular media.

Congratulations, too, on your open discussion of difficult questions such as that of whether we need missionaries in the current era. I know that these simple articles can only be produced through a great deal of research and careful distillation of a vast amount of data. The missionary and new candidate news is also very well presented.

God bless you and those who help you. Keep up the good work.

RICHARD VENABLES

Stafford.

From Dr Margaret Garner

I was interested to read Katherine Tubbs' response to your report, 'It is your business,' in the August issue of the *Missionary Herald* and I feel some background to the article would be helpful to her and your other readers, concerning Union Chapel, Fallowfield.

A recent contact with a BMS deputation speaker, who made certain comments, was distressing to many. It is probably not productive or helpful to repeat the remarks here, but they are still well-remembered by those present at the time. There was a feeling that the views expressed were not compatible with the aims and views of the BMS as we know it.

This unease, combined with a desire to use our resources to the best effect and act as good stewards, resulted naturally in a closer look at the BMS, initially in the form of a special church meeting on the subject. This was subsequently reported in our church magazine and it was an unheralded surprise to find the minister's article reproduced virtually in full in your magazine.

The particular phrase 'out of touch', which Ms Tubbs wrote about with such feeling, refers to the unfortunate event mentioned above, which triggered our reflections and it communicated precisely its meaning to its intended readership — Union Chapel, Fallowfield. It is a pity that publication without discussion has rendered the phrase liable to misinterpretation in a way which is very far from Fallowfield's intention. The speaker seemed out of touch not with Manchester, but the country concerned.

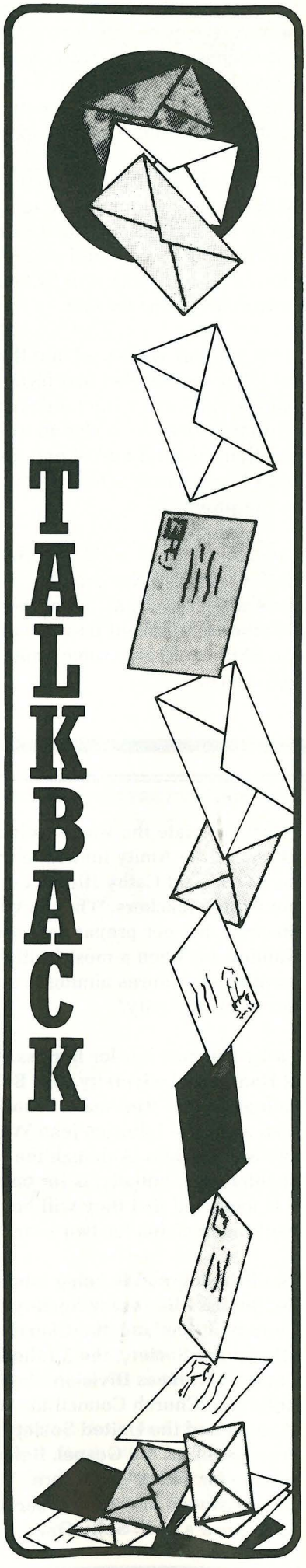
We are in the fortunate position in Manchester of being a cosmopolitan community and having the opportunity to meet and share discussion with people of many nationalities (for example, an Angolan pastor currently worships with us). We thus have the chance to be familiar with a wide range of diverse cultures.

We are firmly in agreement with Ms Tubbs' views that missionaries should not all be expected to be excellent verbal communicators and that they should not feel they have to defend themselves at home in addition to performing their valuable work abroad. We are conscious of the stresses of deputation work.

We are now helping to prepare for the 1986 Manchester Baptist Fellowship BMS deputation (held in November). The welcome meeting is to be held at Fallowfield and we are looking forward with enthusiasm to participating fully in the weekend.

MARGARET GARNER

Withington,
Manchester.



MISSIONTALK

CELEBRATING A NEW BABY . . .

'Would you like to come to a service of thanksgiving for a new baby?'

At this time of the year, that question seems appropriate. But the question was levelled at BMS Chairman, Maureen Sleeman during her recent visit to Bangladesh. She writes,

'It was my third night in Bangladesh. We had travelled for an hour by car to a place north of Dhaka, left the car in the care of the local police at a small township and continued some miles along a rough track by bicycle rickshaw to the village of Mullickbarri.

'The rice had been harvested, so soon after dark we set off across the dry stubble of the paddy-fields, our way lit by a storm lantern and our torches. Our destination was a farmhouse, occupied by a family of the Garo tribal people.

'The mud walled, single-storied buildings, providing accommodation for the extended family, were built around a central courtyard. The row of sandals outside the main house showed us that we were not the first arrivals. On the verandah, 40 or 50 people were sitting cross-legged on the ground. We sang several hymns — or at least, the others did! — in the typical music I was to hear so often over the next few weeks, and which, to my western ears, had no beginning and no end. Scripture was read and several of those present led in prayer. The pastor of the village church spoke, and at the end we were offered the traditional refreshments — hot, very sweet, spiced tea and "mishti" or sweetmeats. Before we left, we were invited into the house to see the mother and her tiny baby girl, a very welcome sister for a family of three boys.

'It was the beginning of Advent, and in a world far removed from the commercial trappings of the West, in a setting surely much more akin to Bethlehem, two thousand years ago. As we returned across the fields, the full moon riding high, we spoke of the shepherds who also came down through fields to see a Child born in a stable.

'The traditional greeting among many Bengali Christians, "Emmanuel" — God with us — took on a new significance that night.'

FRANCE — A PARTNERSHIP RESUMED

By the signing of an historic agreement with the Federation of Evangelical Baptist Churches in France (FEBC), the BMS has resumed work in France.

'France is a great missionary field,' said Pastor André Thobois, President of the FEBC. 'There are 55 million people in France and only five million go to church. There are one million Protestants, but only a small proportion go to church.'

Speaking to the BMS General Committee in November, Pastor Thobois and Pastor André Souchon, Executive Secretary of the FEBC, outlined the nature of any partnership in mission with the BMS. The need for missionaries to pastor and nurture churches was made clear.

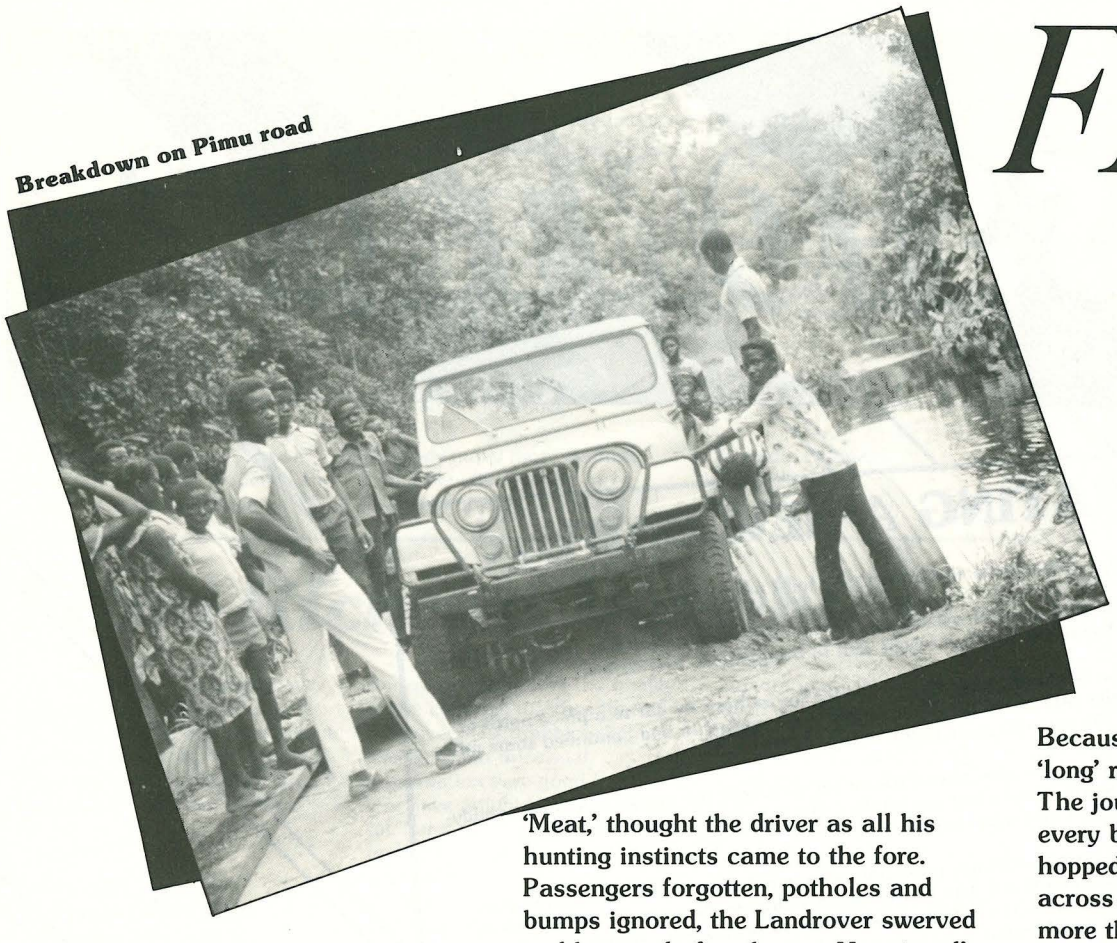
'There will be an intimate relationship between your missionaries and us,' said Pastor Souchon. 'Any British pastor would have to become as French as possible, and the language training would need to be good. If the language is good, then the task will be easier. The missionaries will become part of the Federation, sharing in its life both at local and national levels. The end result we hope is the evangelization of France with the help of British missionaries who become more and more French — and that is not so bad! The coming of British Baptist missionaries will give French Baptist churches the impetus that comes from Britain. There are many believers in Britain who will pray for them. We French will be benefiting from your prayers!

'Baptist work in France was started with the help of British Baptists,' said Pastor Thobois, 'and we have thought for a number of years that we were orphans abandoned by you! We are encouraged that our parents are now coming to work with us as our brothers.

'Work in French Baptist Churches will not be easy. Thirty years ago, we began work through the European Baptist Mission in the Cameroons, Africa. Today, there are three times as many Baptists in the Cameroons than there are in France. Work in France will be difficult, and sometimes, very difficult. But the Lord is Lord of all things, and He can change even the hardest of hearts. Our prayers are that many will help us, so that many will come to know Christ as Lord.'

The articles of an agreement between both bodies were initialled by Pastor Thobois and Pastor Souchon, on behalf of French Baptists, and BMS Chairman, Maureen Sleeman and Rev Reg Harvey, BMS General Secretary.

FROM ~ TO



Breakdown on Pimu road

IT's not really a laughing matter. BMS Summer Schoolers may make jokes about BMS slide sets always having pictures of Landrovers stuck on bridges or bogged down in potholes, but that's the reality of life for so many missionaries and church workers overseas.

The frustrations of travelling in Zaire have been underlined many times in missionary prayer letters, but it was only when visiting the country last year that I really understood.

The hunting instinct

There was the time when I was travelling, at night, with the kilo clinic party from Yangambi back to Yakusu. The Landrover was full, because, apart from Susan Chalmers, the driver and the Zairian nurses, we had also picked up two expectant mothers to take to the hospital.

The driver was very good, most of the time. He seemed to know every pothole and bump on the road personally, taking the appropriate avoiding action in good time. Then, suddenly, his attitude changed. A civet cat ran out of the bush on the right hand side of the road to be caught in the vehicle's headlights.

'Meat,' thought the driver as all his hunting instincts came to the fore. Passengers forgotten, potholes and bumps ignored, the Landrover swerved and bounced after the cat. He missed! Although we backed up the road for several yards, there was no sign of the creature, which had returned to the relative safety of the jungle.

Then the inevitable. The rough treatment had been too much for the patched-up off-side front tyre. The wheel had to be changed. That was no problem even in the dark, with one of us holding a lamp with one hand and batting away the mosquitoes with the other, while the driver expertly and quickly exchanged the 'flat' for the spare.

But the spare was more patched up than the original and lasted about two kilometres before expelling its last breath of Zairian air. This time the tyre had to be removed and the puncture discovered on the inner-tube — no mean feat in the dark and without a bucket of water.

A long way round

This particular journey, however, was relatively trouble-free compared with one a week later. I was travelling from Pimu to Ngundji before crossing the river to Upoto. It took from 5.30 a.m. until 1.30 p.m. for a journey which, in Britain, would have taken no more than two hours.

Because of floods we had to take the 'long' route to Ngundji via Bosondjo. The journey was really slow. Nearly every bridge was difficult to cross. I hopped in and out of the jeep to guide it across bridges which were often no more than two tree trunks, sometimes running ahead to borrow a plank from the next bridge.

All seemed to be going well until we came to a stretch of road which was more like a causeway through swampland. The bridge was originally strong planks placed over a corrugated iron 'tube'. Some of the planks were missing and the earth on either side of the bridge had been partially washed away. We thought we could get across, but, as we tried, the wheels sank into the soft earth and, balanced on the sump, we see-sawed on what was left of the bridge.

Now there was absolutely nobody on the road when we stopped, but within minutes there were people everywhere. Where did they come from? There was water on either side, yet willing hands of both old and young were pulling logs and planks out of the swamp and helping with the jacking up of the vehicle. Others just stood there giving advice. Even so it took a good hour before we could continue.

After arriving at Ngundji, the next part of the journey was much more relaxed. We slowly crossed the Zaire river whilst moving upstream in a 'pirogue' (dug-out canoe) propelled by an outboard motor.

WHEELS WINGS

by David Pountain

Pimu from the air

A few days later the problem was how to get to Lisala airport in order to fly to Mbandaka. There was not enough diesel available for the Upoto Landrover and even while discussing the problem I could see the Missionary Aviation Fellowship Cessna circling overhead. The problem was solved by jumping on the back of Ian Wilson's motor-bike and hurtling along a typical Zairian road. I clutched a bag with one hand and held on with the other, whilst a local pastor followed on his scooter carrying my other case somehow under his knees!

Just after taking off we were over the river.

'They're building an air-strip at Pimu aren't they?' asked the pilot. 'Where is it? I'd like to take a look.'

Although inexperienced in aerial navigation, I decided to be positive.

'You see that road down there. Follow it and it will lead to Pimu.'

It did! Within minutes we were circling the village. The pilot swooped over the landing strip, scattering the workers as he did, in a kind of mock landing, and then pulled up over the trees and made for Mbandaka.

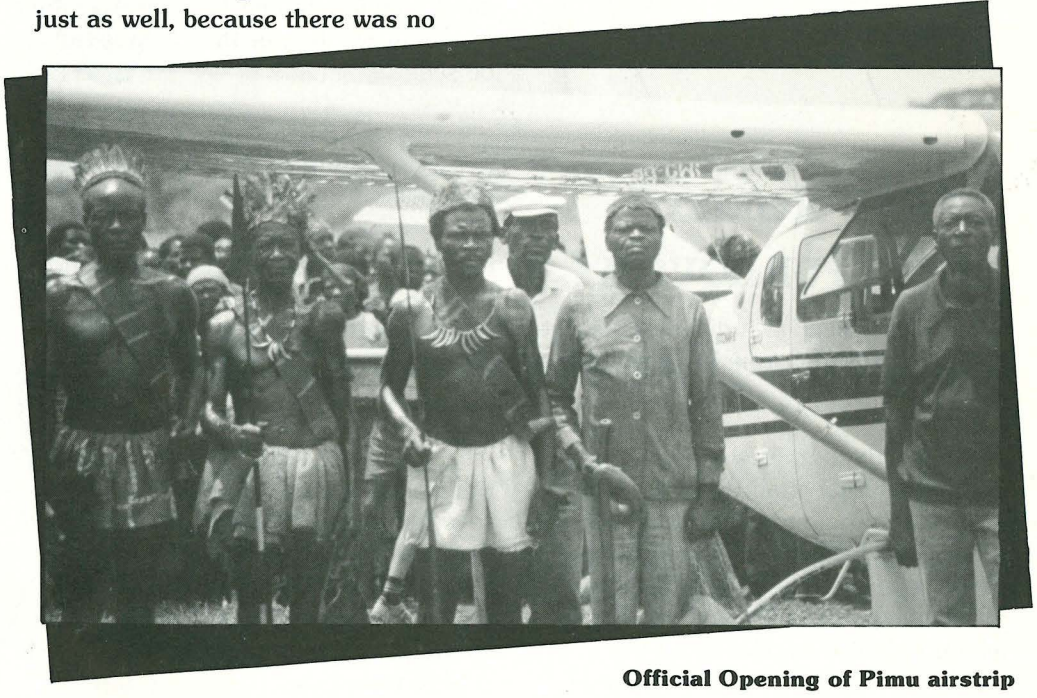
Only a few days before I had walked the landing strip with Sylvia and Adrian Hopkins. It was not quite ready. Although some enormous termite mounds had been levelled to the ground, and the ancient moat that once surrounded the old Pimu village had been filled in, there were still several weeks of work left before an aircraft could land. That was a day everyone was looking forward to. The day when Pimu and the hospital would no longer be isolated. The day when essential drugs and equipment could be flown in without all the hazards of road travel.

Flying out

The actual opening was 11 August, 1985. The Regional Secretary cut a symbolic ribbon after the MAF plane from Karawa made the first landing amid much cheering and rejoicing after four years' hard work with pick, shovel and axe.

'In the first three months,' says Dr Adrian Hopkins, 'we averaged more than one and a half flights a week. This was just as well, because there was no vehicle at that time capable of making the 70 miles trip to Bosondjo, the plantation airstrip, without considerable difficulty, taking two to five days for the round trip.

'The first flight out of Pimu was to Lisala taking our Regional Secretary home and returning with vaccines from the depot in Lisala. It was a good demonstration of the use of a plane in church and medical work. Our village chief could not believe that the plane had been to Lisala and back in one hour. He hadn't finished his meal. This is a journey by road and canoe that would take two days for the round trip.'



Official Opening of Pimu airstrip

Worlds Apart...

GOING 'HOME' AFTER FURLOUGH . . .

The journey back to India after a short furlough caused Carole Whitmee just a few problems . . .

'Having arrived in England on 7 June, it seemed no time at all that it was 14 August, and time to take leave again in order to be back in India before my permit expired. There were several hours delay in Dhaka, as there was no 'plane available to take us on to Calcutta. I finally arrived in Calcutta late on 15th night. I stayed in Calcutta for several days and then left by train for Balangir on 19 August. I was anticipating that the car would be in Sambalpur to meet me at 10 a.m. on the 20th and that the journey on would be much quicker and easier. However, on arrival in Sambalpur the car was not to be seen.

'There was no way of knowing the reason why and while pondering what to do next, a family from Balangir, members of the Pentecostal Church, appeared and insisted that I wait with them for the passenger train and so they helped to take my luggage to the waiting room. They were much concerned for my welfare and I was most grateful for all the help they gave me. It began to rain quite heavily, and the passenger train was not due for several hours. The time for it came and went and still the train did not appear. I was wondering how the luggage – plus what I had collected in Calcutta would get on the train and without getting wet.

'At about 3 p.m., the train arrived. It was a miracle how everything was put on the train and nothing got wet, even though there was no glass in the windows and the train was as wet inside as out! We had not been on the train for long, before people began crowding in who had earlier left by bus. The rain had been so heavy for days together and everywhere was so flooded that the road was closed.

'I then knew why the car had not come. As we looked from the windows of the train all we could see on both sides was water. The trees were the only indication of where the land and fields were supposed to be. Rivers we barely knew existed were rushing torrents and as the train slowly moved over the single line – surrounded by water, everyone was crowded around the windows to watch the water rushing under the track. As there were several of these rivers to cross in this manner, it was not without a prayer of thanksgiving to God that the train finally pulled into Balangir about 8 p.m. – some seven hours after I had hoped to be there. It was dark and still raining, yet for the next hour or so,

..Travel!

people were coming to greet me including all the hostel children loaded with garlands and singing their welcome song.

WHEN THE ROAD RUNS OUT . . .

Martin and Kathy Hewitt write of their first experiences travelling into Brazil.

'We have been on a field trip to meet some of our colleagues and to see something of their work. In doing so we have visited what many people call "the real Brazil" – interior Brazil, developing Brazil, underdeveloped Brazil, poor Brazil the land of opportunities.

'Seventeen hours on the overnight sleeper coach from São Paulo took us to Campo Grande, an attractive city with tree-lined avenues. It is the capital city of the state of Mato Grosso do Sul so the people of the state who have money come to this city. Yet with one of our colleagues – Frank Gouthwaite – we visited favelas (shanty towns) where people had very little, a wooden shack with a dirt floor, it might have one or two rooms. On the edge of each plot was built a small toilet with a pipe into the open sewer.

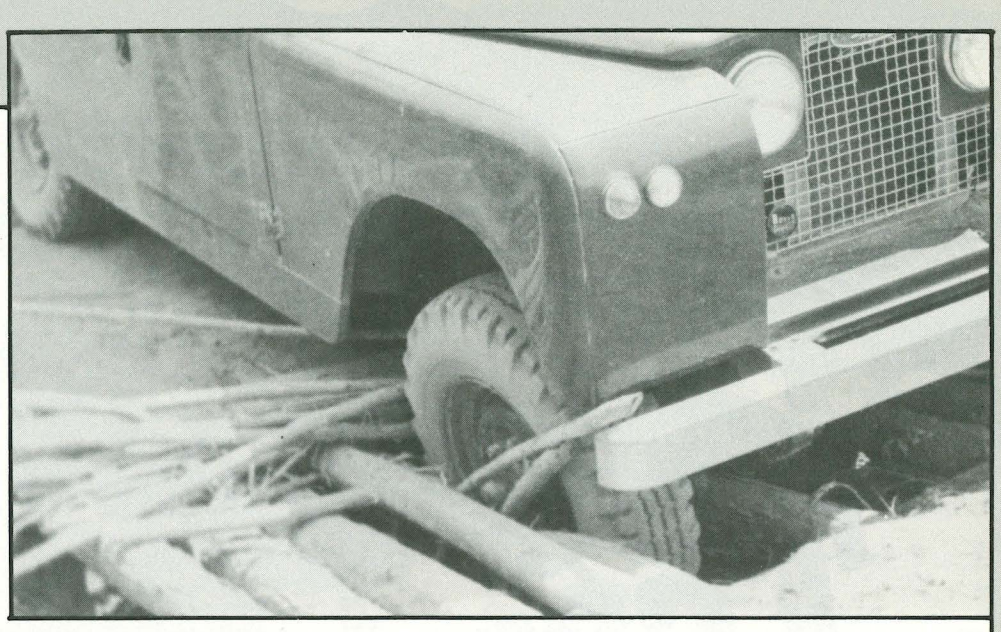
'Yet these people were doing quite well, especially compared to those in favelas in the city of São Paulo. They have running water and the authorities will soon close in the sewer, build a road, and bring in electricity to those still without. As we talked to them it was clear that the Government's social aid schemes were improving the situation. Yet the difference between the living conditions of these people and those of most of the people in Campinas was enormous.

'During our trip we visited three state capitals: Campo Grande (Mato Grosso do Sul), Cuiabá (Mato Grosso) and Porto Velho (Rondônia). As we travelled north it was more and more evident that we were heading away from the industrial and financial centre of Brazil in São Paulo state.

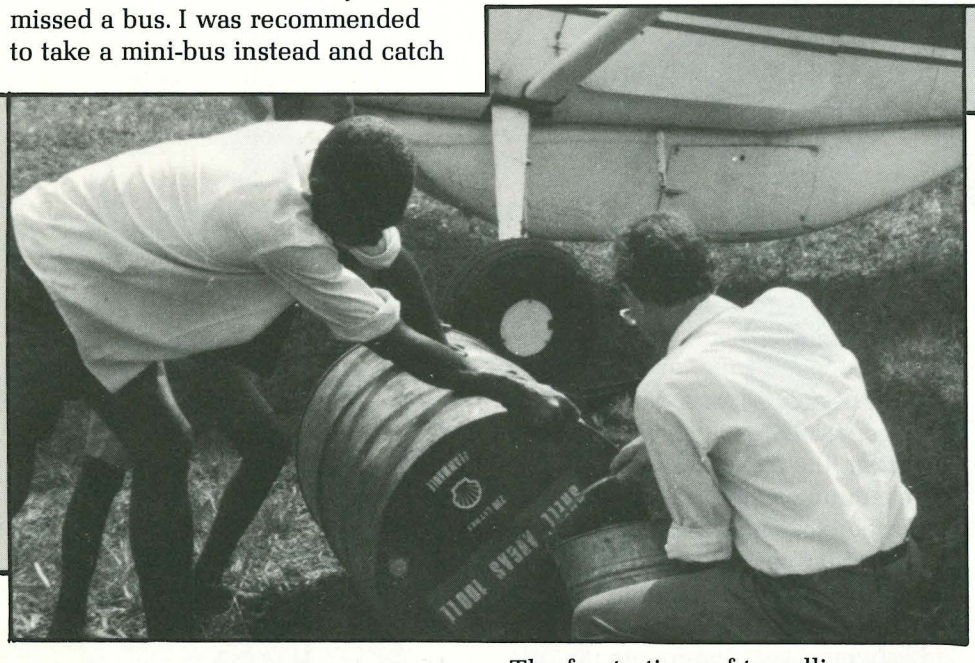
'We spent five days of our trip visiting the towns and churches along the road through Rondonia. The state is roughly 790 miles N-S and has a main asphalt road running through it with other roads off this on either side, few of which are asphalt. It would be fair to say that culture shock became much more of a reality here as we stayed, ate and slept in the homes of Brazilian pastors and church members.'

SO YOU THINK YOUR BUS SERVICE IS BAD?

Valerie Hamilton illustrates the problems of travelling in Bangladesh with this story.



'Just recently when on a visit to a Sunday School in Rangpur District, I arrived at the bus-stand on a rickshaw. Being July and mid afternoon, it was extremely hot and sticky. I was glad it was to be only a two hour journey. As I approached the Dandpur bus, the conductor said, "This bus will be very late. You had better come back tomorrow!" I began to feel like the tourist who asked an Irishman how to get to a particular place, to be told, "If I were you, I wouldn't start from here!" It seemed I had just missed a bus. I was recommended to take a mini-bus instead and catch another bus half way. The man failed to point out that the one I would catch was the very one I was standing beside. Four hours later, that bus flashed by me at the half way point, because it was overflowing with passengers! The Lord guided me to a Christian home, where I spent the night before travelling on. This is only part of the story, but it is a reminder that my work here entails a lot of travelling and I am very grateful for your prayers.'



WHEN THE JOURNEY DOESN'T GO AS PLANNED . . .

The frustrations of travelling are reflected in the experience of Sue Evans, BMS nurse at Yakusu, Zaire.

'The chain of my canoe was stolen, thus allowing the canoe to float away – thankfully, it was retrieved.

'Our new specially ordered motor bike (which had taken over a year to import) was stolen and hasn't been seen since.

'In mid June I parted company with the hospital motor bike in a hole, and ended up with a fractured collar bone and ribs. Following a traumatic journey of the 50 kilometres back to Yakusu, because Dr Likwela suspected a dislocated shoulder joint as well as the other injuries, I was then sent to see our orthopaedic specialist in Kimpese (over 1,000 miles away). However, there was no dislocation and, strapped up, I was able to return to Yakusu and work one-handed!

'Two weeks later a goat knocked Margaret Bishop off our small road bike. Thankfully, she was not badly hurt and a week later went hobbling off to Kenya on holiday. But the bike's steering was buckled. We are now not sure what to do with this bike, having lost our new one. It may be possible to buy another trail bike locally, but they are over twice the cost of bikes at home. We rely greatly on motor bikes as other means of transport are expensive and slow, due to a ferry between us and Kisangani.'

'MISSIONARIES IN FRANCE?'

'Wherever next?' David Boydell explains the background to the BMS's return into France

André Souchon, General Secretary, André Thobois, President, French Baptist Federation

READERS of the *Missionary Herald* may have been surprised to learn that the BMS is preparing to send missionaries into France. We are used to the idea that technicians, doctors, nurses, teachers and even pastors are needed in the Third World countries, but whoever heard of sending missionaries to Europe?

But it is not a new idea. Many missionary societies already work in France and the BMS itself worked in Brittany long before it had missionaries in Zaire. In fact some of the oldest Baptist churches in France owe their existence to former BMS work.

A Bible and a Soldier

Baptist work in France has fairly recent origins. During the Napoleonic wars, in 1808, in the little village of Nomain in the North of France, a farming family found a Bible and began to read it.

They were also impressed by the witness of some British soldiers in France and partly because of these men the first Baptist church in the north of France was later constituted.

Also in the first half of the nineteenth century BMS missionaries were working in the town of Morlaix in western Brittany and that link continued through to the 1950's.

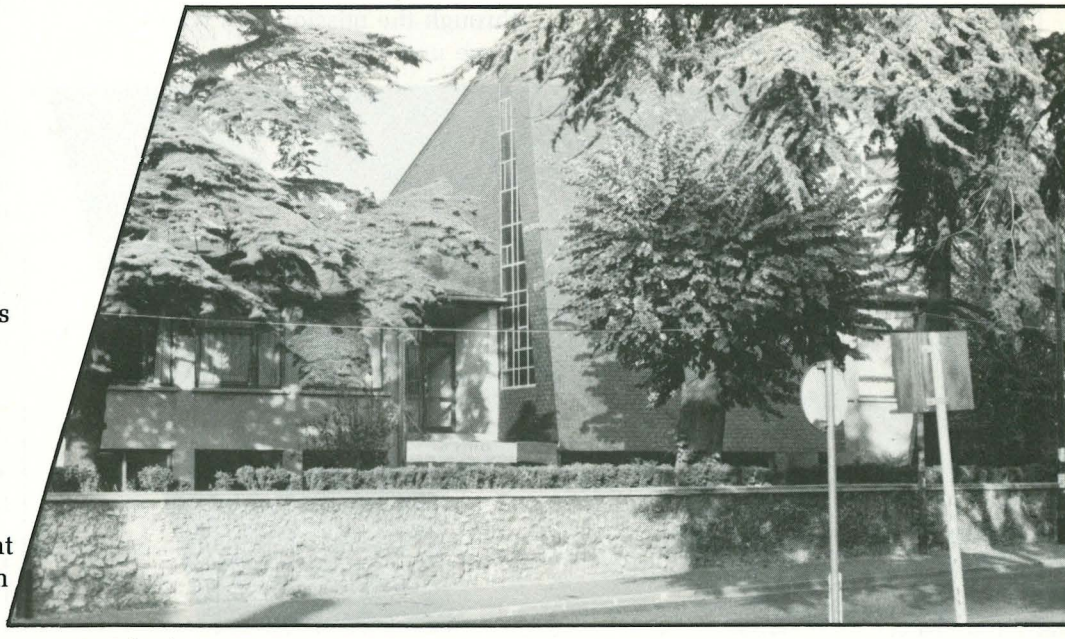
Spiritual problem

Yet it may still seem strange to some that the BMS is to work in France once again. When one realizes that there are more spiritualist mediums in France than Roman Catholic priests, Protestant pastors and doctors put together, the size of the spiritual problem of France might begin to be apparent.

Despite priding themselves on their Cartesian and rationalist spirit, many Frenchmen seem very ready to give credence to all sorts of irrational beliefs, but not to the Gospel of Jesus Christ! Indeed, for over a generation now, the Roman Catholic church itself has looked on France as one vast mission field.

Although 80 per cent of French people are baptized as babies in the Roman Catholic Church, the number of practising Catholics is under ten per cent, and in some areas much lower than this. Protestants form officially just under two per cent of the population, and even this rather generous estimate places them as the third religious group in France after the Roman Catholics and Muslims.

The most numerous churches however, the Reformed and Lutheran churches, have large memberships, but only about ten per cent of their members attend church at all regularly. The smaller denominations, most of which would be termed conservative evangelical, are heavily outnumbered by such sects as the Jehovah's Witnesses. The largest single evangelical grouping, the Assemblies of God, has a membership of round about 60,000, whereas there are over 100,000 Jehovah's Witnesses in France.



Language School, Massy

contd. on page 234

contd. from page 233

Baptist groups

There are several Baptist groups in France, but altogether their membership is only round about 7,000. Several groups have been formed by different American Baptist Missions, and although they have a separate existence from the main body of Baptists, the relationships between them and other Baptists are usually good.

The majority of French Baptists are grouped together in the French Baptist Federation, which is in membership with the French Evangelical Alliance, as well as with the French Protestant Federation. This is the body with which the BMS intends to work, and indeed there are already some Baptists from the United States, Swedish Baptists from the Orebro and other missions, and Brazilian and other Baptists working with the French Federation as well as some missionaries from inter-denominational societies.

The Federation has 77 churches, some of which have one or more mission posts, where services may be held weekly or fortnightly. These churches are found in the coal-mining areas of Northern France, with a good sprinkling in Paris and Northern Brittany and, increasingly since the last war, these churches are spreading to the larger towns of central and southern France.

These churches have about 4,500 members and, despite the evident missionary presence, 80 of the 100 pastors are of French origin.

Outreach

The recent spread southwards of the Baptist Federation has been thanks to a constant missionary push in planting new churches mainly in large urban areas. This is the area where foreign missionaries have been mainly used in the French Federation, but there are also French pastors in these new mission posts.

As well as pursuing a programme of evangelism and church planting, which has been helped in many ways by the Billy Graham campaign in Paris last September, the French Baptists are aware of social needs around them. For some years now they have run a children's home and a home for senior citizens in the North of France, and many local churches are seeking to meet the social needs around them.

More obviously spiritual work is done through the denomination's printing press, recording studio, and language school for missionaries at Massy. The language school has eight teachers and about 60 students. Its director is former BMS missionary David Boydell.

The Baptist community in France desperately needs the fellowship in prayer of British Baptists and is looking forward with eager anticipation to the contribution which the British churches will share in the outreach through the missionaries who will come under the BMS.

Initialling Agreement between BMS and French Baptist Federation
Left to Right — André Thobois; André Souchon; Maureen Sleeman; Reg Harvey

AT 11.30 pm on Monday, 14 July the Biman-Bangladesh flight from Bangkok touched down at Dhaka Airport.

As the aircraft whined its way across the tarmac to the brightly-lit terminal my thoughts were racing.

What would Bangladesh and India be like? Over the years I had seen these lands through the pages of the *Missionary Herald*, television news, the reports and slides of missionaries on deputation. Now I was to savour it for myself. Would it all live up and down to my expectations?

My first impression was plainly physical — heat and humidity. To jostle my way through the crowd of men and boys, some trying to grab my case to earn a tip, others with hands outstretched begging for *baksheesh*, was to perspire profusely. And it was to remain that way over the next fortnight with temperatures in the 80's to 90's and humidity frequently over 90%. A leisurely walk could be an exhausting experience, let alone maintaining the work pressure of a missionary in this climate.

People!

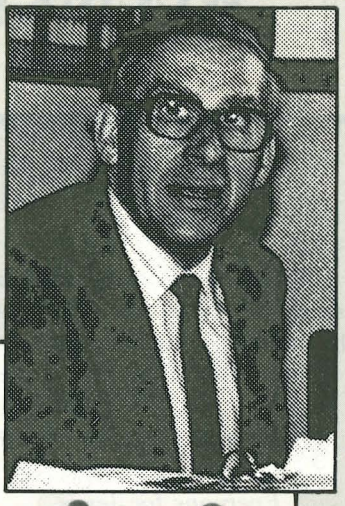
My second impression was people — hordes and hordes of people. They crowded round the airport, thronged the streets, packed themselves in and on the taxis, ferry boats and buses, or jingled their way on bicycle rickshaws across busy intersections. It was particularly noticeable how many were children and young people. So many people — how to reach them for Christ?

My third impression was poverty. I had seen poverty before but never on the scale I saw it in Calcutta in particular. In this city of over nine million people, 300,000 live on the pavement, either under a ramshackle shelter of bricks and tarpaulin, or with just a blanket for cover. To see skeleton-thin women picking their way through a heap of rotting garbage was to be shocked at the desperate need of the starving Third World. It was even worse than I had anticipated.

My fourth impression was pressure. To be western, and certainly to be a missionary in these countries is to be under pressure. In addition to the

'I CAN NEVER BE THE SAME AGAIN'

says Peter Barber as he shares his first impressions of India and Bangladesh



pressure of living with the climate, the sanitary conditions and the 'creepy-crawlies' there is the pressure of Government resistance to the missionary presence in India in particular, but also, to a lesser degree, in Bangladesh. A certain degree of harassment at customs, delayed approval for requests and other irritations have to be accepted as a way of life.

Then there is that other pressure I never anticipated. Wherever you go as a Westerner, in Bangladesh especially, people are mesmerized by your presence and crowd around your van just to stare unashamedly. A few add to the pressure by pleading for alms for the sake of Allah. Privacy becomes a rare phenomenon. And that remains so at the hospital or school or guest house for the missionary lifestyle has the feel of a fish bowl.

Market scene, Bangladesh

Gifted Nationals

My fifth impression was of partnership. To visit Chandraghona was to see an outstanding hospital under the direction, not of an ex-patriate, but of Dr Chowdhury whose home was in the hill tracks near Chittagong. Others of the staff were gifted Nationals.

Yet ex-patriates had their place – and an important place – in the team whether it came to health education, child care, village evangelism, education of surgical and medical care. In Dhaka too the vital role of the Mardells and Passmores in maintaining links between the BMS and the local Baptist Union and in giving pastoral leadership and service to the churches was too obvious to miss. The regard in which Neil McVicar is held and the value the local Baptists both in Bangladesh and in India placed on his advice were evident. But it was partnership, not paternalism, a mutual acceptance of each other in the cause of Christ's kingdom for the sake of a people in need.

The sixth impression I have space to share – and there were many more – was of perpetuity. During our visit to the Calcutta area we met no BMS ex-patriate missionaries, but there was no doubting the huge investment BMS continues to have in the work of the church there. To see the college at Serampore, with its special Carey connections, was to see a college with a major role in training the young leaders of the church and nations for the future. A visit to the boys' and girls' schools in Barisal, Bangladesh, confirmed the same impression. These great institutions, established by BMS initiative, remain both a monument to the vision of the leaders of the past and an instrument of service to the church of today. The BMS had laid the foundation, others were building on it, and building well.

When I headed home on 28 July I realized I could never be the same again having seen first-hand the work of our Society. It confirmed my conviction that as British Baptists we still have a vital part to play in the life of the developing churches overseas. Who will go for us?

'I learned more in three and a half weeks than in all my previous years,'

says Bernard Green.

MY missionary education began, I suppose, when I was four years of age. In Sunday School we gave our pennies for the missionaries as we sang:

Hear the pennies dropping,
Listen as they fall!
Everyone for Jesus.
He shall have them all.

Within a few years I was receiving regular copies of the missionary magazine *Wonderlands*, and every so often we had news, pictures or furlough visits from church members serving in India.

This was a good foundation on which my missionary interest was steadily built. College friends serving with the BMS, marriage to a missionary's sister, deputation weekends, prayer letters and films, members of churches where I was minister, who answered the call to service abroad — all these added to my knowledge. Then came my own call to leadership within the Baptist Union, bringing close partnership with the BMS.

I like to think that I was well-informed and aware of missionary affairs. Yet three and a half weeks in Bangladesh and India in July taught me more than I had learned in all my previous years!

Greater than expected

The culture shock I was prepared for, but it was so much greater than I expected. The teeming streets of Dhaka, with their countless cycle-rickshaws and three wheel taxis, have to be seen to be believed. There is an immense contrast between the affluent extravagance of London's Oxford Street and the little open shops and pavement traders in the Bangladesh capital. People throng the pavements, but where are the women? Shut in at home presumably, 'under Islam's sway'. It does not take long to discover the oppressive weight and fatalism of such a religious culture.

It was also good to see the evidence of improved crops, fish breeding, equipment sharing, clean water projects and education programmes developed by our agricultural missionaries with the support of Operation Agri, Baptist World Aid, Christian Aid and Tear Fund.

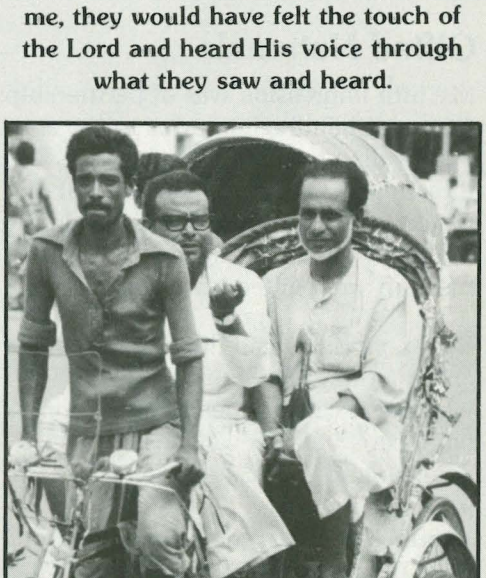
Wholeness of Mission

I was impressed by the wholeness of mission at the heart of all the work. Local and national Baptist leaders are encouraging the churches forward. We heard of over 20 new churches formed in North Bangladesh. But there are the inevitable limitations of resources. Some people are eagerly facing the future with vision; others show caution and concern lest they be overstretched. None of them have doubt about one aspect of their work — that is the need for more BMS personnel as partners in mission.

'Please send us more,' they say. The priority need is for teaching and training programmes for pastors and church leaders. They are asking for Bible teachers, theologians, people with training skills in evangelism, church planting, spirituality and literature development. At one stage we even heard the plea, 'And no more projects, please!' Many excellent schemes already exist and the various world aid and development agencies are involved.

It was an immense pleasure to travel with Reg Harvey and Peter Barber. It was a privilege and inspiration to stand and sit alongside missionary and national colleagues in the work of the Kingdom. They are doing a fine job and deserve our prayers and support in every way possible.

How I wish I could have had with me those who believe that our only task is the saving of souls, those who doubt the need for overseas mission, those who question the 'soundness' of the BMS, and those who take no interest in and remain unmoved by the vast need and opportunity in the world. Perhaps, like me, they would have felt the touch of the Lord and heard His voice through what they saw and heard.



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As we travelled through remote villages with their open markets, primitive housing and surrounding rice paddies and jute crops, so utterly dependent on water, it did not take much imagination to sense how precarious life is for millions of people.

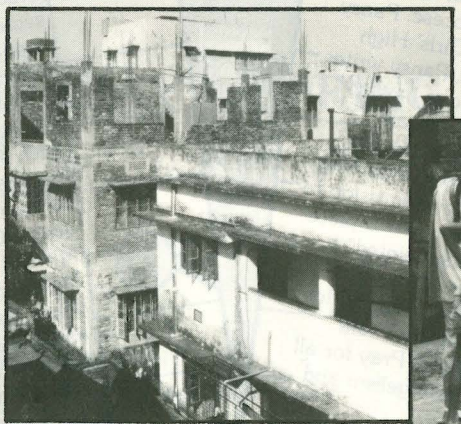
The sights of Calcutta with its open sewers, unbelievably bad roads, thousands of homeless folk scraping a living on pavements or in filthy little shacks, still haunt me. What a struggle developing countries face! Bangladesh and India have such vast populations, growing rapidly and predominantly young.

Few resources

Most life is rural and primitive, yet both nations are seeking to come to terms with modern technology. Astronomic expenditure is needed on roads, hospitals, schools, housing, freshwater, sewers, transport and so on, but the resources are so small in comparison. Without decisive international and governmental action it looks an impossible task.

I have seen at first hand how the world's rich grow richer and the poor grow poorer. The gap widens day by day and it hurts people. If you have a heart that feels, the gross injustice of it makes you weep. It hurts so much that I wanted at times to turn my eyes away and run! But I'm glad I did not. The visit was in so many ways an unforgettable experience which I would not have missed for anything.

Stored away in my memory — as well as in coloured slides — are experiences of Bible literacy classes among village and tribal people near Rangpur, dedicated nursing and medical care in Chandraghona general and leprosy hospitals and in rural clinics among the Chittagong Hill people and at Ruhea, the eager learning and spiritual enthusiasm of a pastors' conference, a baptismal service in Dhaka, and the important educational work of Christian schools in Dinajpur, Barisal and Bishnapur, or the school for blind girls in Dhaka, or such institutions as the Christian College of Theology in Bangladesh, the United Missionary Training College in Calcutta and Serampore College.



Typical street in Bangladesh

Bangladeshi children

For Your Prayer Diary

BANGLADESH — BARISAL AND FARIDPUR
30 November-6 December

The districts of Barisal and Faridpur are in the delta of Bangladesh — an area of fenland joined by a series of canals. Hundreds of small villages are scattered throughout the region. The main source of income is in agriculture, with the production of rice. Flooding, which easily happens, can ruin a whole year's crop, so the people of the area live in the middle of uncertainty. Yet the area has over 70 living churches and many Christians in Bangladesh come from the delta region. The churches are looking for means of effective witness and outreach to the Muslims and Hindus in the community. Remember the Pastoral Superintendents: Solil Biswas for Barisal, and Martin Adhikhary for Faridpur. They seek to strengthen the spiritual and practical life of the churches. The Gospel Bookroom in Jalkhati and the Bookshop and Barisal are being effective tools in outreach. The Boys' and Girls' High Schools, with Mr Shishir Halder and Miss Lila Halder as their respective Headteachers are striving to help young people achieve well academically, and become vibrant and able church members.

OPERATION AGRI, CHRISTIANS ABROAD AND THE INTERNATIONAL FELLOWSHIP
7-13 December

Operation Agri have a vital role to play as a practical arm of development in mission. This Baptist Men's Movement Scheme has provided tools, seed, livestock and technical advice to many BMS personnel involved in development overseas. The Joint Harvest Appeal of Operation Agri and the BMS is a special occasion when churches focus on the need for food in the third world. Through Operation Agri, and the work of its Committee, many people in the world are able to feed themselves. Christians Abroad is an organization sponsored by the BMS and other mission agencies through which British Christians in secular jobs overseas can find fellowship and practical guidance. The International Fellowship is a branch of the BMS linking together those British Baptists who work abroad in secular employment.

INDIA — ORISSA: CUTTACK DIOCESE
14-20 December

A visit to Britain earlier this year from Bishop D K Mohanty of the Cuttack Diocese underlined once more the privilege of partnership mission in India. He referred to a church which, with BMS help, was born decades ago as a small baby, and now stands like a 'strong young man'. Pray for him and the presbyters of the Cuttack Diocese. Pansy James teaches at the Buckley's Girls' High School. In a recent prayer letter, Pansy writes, 'It is now almost 18 months since I handed over charge as Principal of the Stewart School to Mr Ashok Kumar Patra. He has settled in very well and the school is running smoothly. There is a big rush for admission to the school — for every child who gets a place two or three others will be disappointed.' In Berhampur, Dr Betty Marsh is Medical Superintendent of the Christian Hospital for Women and Children and Mrs Renubala Patro is Nursing Superintendent. Pray for all education and health work, evangelism and outreach in the Diocese.

ZAIRE — IME KIMPESE
21-27 December

The Evangelical Medical Institute at Kimpese serves the needs of many people. Its 350 beds are in full use. The Christian foundation of the hospital is a strong force in policy and staff and patients are encouraged to know Christ. Rev Kwenda pastors the patients and staff and encourages the growth of Bible Study groups. Cit Tuvingila is the church secretary and Mama Massaka is the church evangelistic worker. Cit Mandiangu is General Director of IME, with Dr Masukidi as Hospital Director, assisted by Cit Nzungu. Kivuvu is the nearby leprosy hospital. Betty Gill has been Assistant Director of the Nursing School but has recently returned home for a long furlough before retirement. Michael and Jackie Cranfield also serve at IME where Michael is a laboratory technician. Ken and Maureen Russell have served the BMS for 11 years. Ken is in charge of Kivuvu Hospital and is a specialist in orthopaedics. Stephen Green is responsible for the paediatric unit while his wife Carolyn runs the guest house. Pray for all these folk as they seek to heal the sick in the name of Christ.

MISSIONARY MOVEMENTS

Arrivals

Mrs N Clark on 1 September from Campo Grande, Brazil.

Departures

Mr and Mrs R Cameron on 10 September to Pokhara, Nepal.
Mrs I McClenaghan on 11 September to Cuiaba, Brazil.
Mrs J Westwood on 23 September to Rio de Janeiro, Brazil.
Dr E J Marsh on 24 September to Berhampur, India.
Dr and Mrs S G T Bulkeley on 28 September to Kinshasa, Zaire.
Miss A. Horsfall on 28 September to Kisangani, Zaire.

Births

On 10 September, in Finland, to **Mr and Mrs S Little,** a son, Jonathan.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 22 October 1986).

Legacies

	£
Miss M M Brown	100.00
Miss M G Clark	1,150.00
Miss D Cooper	50.00
Miss Dora Flint	250.00
Mr F S Fry	20,000.00
Mrs H C M Hamlin	27.33
Miss Dorothy Hutchinson	2,460.08
Miss E C Ireland	1,862.93
Mr R A Jarvis	19,667.00
Mrs E E Johnson	548.66
Miss K E Latcham	300.00
Mr B S Lewis	1,000.00
Miss Elsie Lily	1,154.36
Mr J W Newell	4,117.49
Miss M W R Player	500.00
Miss Sarah Rees	100.00
Mrs Margaret E Scott	100.00
Mrs Frances Skidmore	2,894.99
Miss L Teare	4,860.59
Miss Bertha Annie Thomas	1,000.00
Miss Elizabeth B Tittensor	1,000.00

General Work

FAE Aberdeen: £15.00; Cymro: £50.00; Anon: £2.00; Anon: £50.00; Peggie: £20.00; Anon: £15.00; Anon: £15.00; FAE Aberdeen: £10.00; Cymro: £30.00; Anon: £4.00; Anon: £78.00; Anon: £10.00; Anon: £5.00.

Women's Project

Anon: £5.00.

Relief Fund

EE: £25.00.

Agriculture

MVW Leicester: £300.00.

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Ministers for pastoral training in Zaire.

Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka

Physiotherapist for Chandraghona Hospital in Bangladesh.

House Parents for missionary children's hostel in Brazil.

BAPTIST MISSIONARY SOCIETY General Committee Nominations

All personal members of the Society and all subscribing Churches are reminded that nominations for General Committee should arrive at Mission House no later than December 31.

Nominations may be for ELECTION or COOPTATION. The names of those nominated for election will appear on the voting papers and sent to the Churches of their respective Associations. If a person is not elected by the Churches, his or her name will be considered also for cooptation. The names of those nominated for cooptation will appear only on the list of those nominees to be considered for cooptation.

In each case, nominations should be addressed to:

The Administration Secretary, BMS
93 Gloucester Place, London W1H 4AA

and should include relevant biographical details of the nominee.

BMS SUMMER HOLIDAYS

Write in to David Martin for further details

PENZANCE
25 July – 8 August

EASTBOURNE A
1 – 15 August

EASTBOURNE B
15 – 29 August

PITLOCHRY
1 – 8 August

PHAB
Llandudno
18 – 25 July

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

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